Humane Prudence,

OR THE

A R T

By which a Man may

Raiſe Himſelf and Fortune

TO

GRANDEUR.

The Sixth Edition Corrected and Enlarged by the Author.

Non dicere, ſed facere beatum efficit.
Pluris eſt prudenter agere, quam ſapienter cogitare.

LONDON,
Printed by *J. Rawlins*, for R. Bare,
at *Grays-Inn-Gate* in *Holborn*, 1693.

MVSEVM
BRITAN
NICVM

TO THE

Vertuous and moſt Ingenious

Edward Hungerford Eſq;

SIR,

NOthing can give a greater Luſtre and Ennoblement to the braveſt Perſons, than to act according to the Maxims of Prudence and Vertue. There are many Men which are Wiſe in Picture, *and very Learned in* Trifles; *but when they come to Buſineſs, they are of no more uſe than a Sun-Dial in the* Grave. *That is the beſt Philoſophy which teaches Men* Prudenter agere, *rather than* Sapienter Cogitare.

If the World would ſpend that time in active Philoſophy, *and in the Study of things which are of ſolid uſe and benefit, that they ſpend in* Cob-

web Learning *to* catch Flies, *Men would be more Judicious and Knowing at* Twenty *Years of Age, than uſually now they are at* Seventy.

Prudence (*like* Mines of Gold,) *is found but in few Places; though it is now in the Ore, yet active Philoſophy will refine it: To* Think *well, is to* Dream *well; it's Action that doth Enoble and give the true Embelliſhment; as* Vertue *is the luſtre of* Action, *ſo* Action *is the life of* Vertue.

This Little Manual, *if you pleaſe to* Read *it Soberly, and* Practiſe *the Principles contained in it, (though you have* Erected *a fair Structure of* Knowledge *to your ſelf, yet) I dare ſay it will build you a* Story higher.

The Converſation of Men, *is a good Expedient to Cultivate and Improve your Parts.* Reading of Books *may make you* Learned, *but it is* Converſation *and* Buſineſs *that makes Men* Wiſe.

The Theory of that Learning which the World have for many Years admired, hath been good for nothing but to diſpute Piety *and* Truth *out of the* Church; Juſtice *and* Honeſty *out of the* State.

Of this, Valentinian *and* Lucinus *Emperors of* Rome, *had Experience, when they termed* Learning *the* Plague *and* Poyſon *of a* Kingdom; *and* Lycurgus *was not far from this Opinion, when he Eſtabliſhed* Ignorance *in his* Republick.

If we conſult the Regiſter of Times, we ſhall find, that Seditions *and* Revolutions, Hereſies *and* Schiſms, *have not any where been ſo frequent as in* Commonwealths, *where this kind of Learning was in great Eſteem, and even when it Triumphed moſt:* Ambition *and* Pride *march always in the* Reer *of great Knowledge; whereas we have obſerved that thoſe that are not* too Learned, *are commonly the* beſt *Subjects, and the* Wiſeſt *and* Honeſteſt *Men.*

There are many that are great Opiniators, and high in their own Conceits; but you may take the Elevation of their Parts, without a Jacob's *Staff: Theſe Men think when they have read* Ariſtotle's Phyſicks *and* Politicks, *they have exactly ſurvey'd the great* Round *of* Nature, Fathom'd *the* Moon; *and that they know by what* Strings, *and upon what* Pins, Wheels *and* Hinges, *the whole Univerſe moves: Whereas, if they had ſeriouſly ſtudied* Nature, *and* Active Philoſophy, *they would no more value all the Learning they now have, than we do the wagging of a* Straw *at the* Antipodes. *Theſe Sophiſters are like* Diogines's *Archer, that could hit every where but the Right Mark; or like ſome Perſons, who can give a good* Ground *to others, but cannot* Boul *themſelves: Whereas the Philoſophy of a Wiſe Man is* Honeſte vivere, Prudenter agere, Alterum non Lædere, ſuum cuique tribuere.

Some

The Epiſtle Dedicatory.

Some part of this Manual *was formerly Dedicated to a Perſon of great Honour and Merit, who is ſince Dead; and you being the next* Heir *to all his* Vertues, *there is none has ſo juſt a Title to* Humane Prudence *as your ſelf.*

This will ſerve you, as the Philoſophers Mirror, to dreſs your ſelf by, to Tune your Paſſions, and if any thing be amiſs, to Correct them.

Nothing will add a greater Ornament to you, or render you more renowned, than Learning *and* Vertue.

When Alexander *had defeated the Army of* Darius, *amongſt the Spoils there was found his* Cabinet, *ſo Rich, and of ſuch Value, that a Diſpute aroſe,* what to lay in it; Alexander *ſaid,* I'll ſoon end that Diſpute, I'll lay *Homer's* Works in it: *Such eſteem he had for Learning. It was* Philip *his* Father *that made him* ALEXANDER, *but it was his own*

Conduct

Conduct *and* Prudence *that gave him the Title of* Great.

By Riches you may make Friends, by Honour and great Places oblige many; but by your Vertues you may oblige the whole World.

Private *Men for their* Vertues, *have been made* Kings; *and* Kings *for their* Vices *have been* Depoſed.

Riches *may be Waſted*, Honour *Loſt, but* Vertue *will make you* Immortal, *becauſe it ſelf is ſo.*

You have made a fair Progreſs in your Studies *beyond your* Years; *if you proceed in that Courſe, you will be the Glory of the* Age *you live in.*

Alphonſus, *that Incomparable King of* Spain, Sicily, *and* Naples, *was ſo devoted to his Studies, and had ſuch an Honour for Learning, that for his* Creſt, *he gave a* Book open: *If you will be a* Prince, *imitate that Great King.*

Non

Non à caſo è virtute anzi è bella arte.

As much as you excel others in the Goods *of* Fortune, *ſo ought you to be excellent amongſt the* Good *in* Vertue.

The Nobleneſs of your Geniture, is a Spur to Vertue; and if Vertue could have been propagated, you had been one of the moſt Vertuous Perſons in the World.

After you have made your Progreſs through the Roſary of Vertue, imitate the Induſtrious Bee, *and gather from the Flowers thoſe things which afterwards may be uſeful and ſerviceable to you.*

Ageſilaus *was asked* what Youth ſhould learn? That, *ſaid he*, which they ſhould uſe when Men.

I will not detain you any longer at preſent, but to intreat you to look into this

this Mirrour, *made up of other Mens* Criſtals, *and my own Errors, where you may ſee what you are, as well as what you ought to be; and to aſſure you that I am,*

Worthy Sir,

Your Faithful Friend

and Servant,

W. de Britaine.

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SECT. I.

Of STUDY.

SIR,

I Know you are Ingenious and Induſtrious; the conjunction of two ſuch Planets in your Youth, doth preſage much good to you: You are now entring upon the Theatre of the World, where every one muſt act his part; what yours may be I know not; but

if

if it be your fortune to act that of a Beggar, do it with as much grace and comelineſs as you can.

Never perplex your Head with the Schools, whether a Myriad of Angels can dance upon the point of a Needle; nor ſpend time in the finding out of the proportion between the Cylinder and the Sphere, though the Invention highly pleaſed *Archymedes.*

Neither will it become you to quarrel the Orthography of a word, and whether we ſhould write *fœlix*, or *felix*, but get to be ſo.

What doth it concern us to know how many Knots were in *Hercules* Club, or whether *Penelope* was honeſt or no? ſtudy how to be ſo your ſelf.

It will be an Inſtance of great Prudence in you, to ſtudy things which may be of ſolid uſe, and come home to buſineſs; the whole Province of Learning is infeſted with frivolous Diſputations, and vain Impoſtures.

And a great part of that which we call Learning, is like Cob-webs, which though they ſeem fine and artificial, are of no uſe.

I could never endure thoſe Studies that furniſh me only with unactive Thoughts, and uſeleſs Diſcourſe, that teach me only to think and ſpeak.

Knowledge is the Treaſure of the Mind, Diſcretion is the Key that opens it; it's that which gives Luſtre to all other Learning, as the Lapidary doth by his Art to unpoliſhed Diamonds.

The

The moſt neceſſary Learning for Man's Life, is to unlearn that which is naught and vain.

By our Education we receive ſuch Impreſſions, that it's more than work enough for our riper years, even to unravel the Prejudices of our Youth, and unlive our former Life.

That's the beſt knowledge that makes us good rather than learned.

Study Geometry and Muſick; by the firſt, you may learn to meaſure your Appetites, and know when you have enough; by the other, to tune your Affections, and keep all your Paſſions in conſort within your ſelf.

I muſt confeſs, the Speculations of the Metaphyſicks (which are nothing but the Needle-work of curious Brains) are exceeding pleaſant; but Pleaſure without Profit, is a Flower without a Root.

And all the Philoſophy in *Ariſtotle* and *Plato*, or the ſublime Theoreims of the Schools, will not pay one Debt.

Antiſthenes being asked what he gained by his Learning, anſwer'd, That he could talk with himſelf, ſo that he need not be beholden to others for Delight; it's no ſmall Happineſs to live comfortably withing doors, and entertain our ſelves with our own Thoughts.

Add to your own Store, from Obſervation and Experience; a way of learning as far beyond that which is got by Precept, as the knowledge of a Traveller exceeds that which is got by a Map.

The whole Universe is your Library: Conversation, living Studies, and Observations your best Tutors.

Books give us the first Notions of things, they contribute Materials for the Structure of a beautiful Palace; but it's the knowledge of the World which teaches us the Architecture, and shews us the Order and Connexion of all Parts, which makes us appear accomplisht, and renders us Wise in our Actions.

In any Art or Science to be first in Eminency, is a great Advantage; for those that come after, will be counted but Imitators of those which went before.

Hence it is, that any part of Philosophy penned by *Hermes-Trismegistes*, any Script of Geography bearing the Name of *Aneximan-der*, any Musical Composition Sung by *Amphion* to his Harp, any piece of Mathematicks said to be Writ by *Zoroaster*, for the Honour of being reckoned to be the first, is also reckoned to be the best.

An Illiterate Person is the World in Darkness, and like to *Polyphemus*'s *Statue*, with the Eye out.

I envy none that knows more than my self, but pity them that know less.

Nothing doth more dignifie a Person than Learning, and no Learning makes a Man more Judicious than History: That gives an Antedate to Time, and brings Experience without Gray Hairs, and makes us Wise at the Cost and Expence of others.

Study

Study well the Book of Nature, (it lyeth open to all, but read or understood by few) in that you may learn more than in all the Volumes in the Universe; and to speak freely to you, I am not much concerned when I read of the Burning of the Library of *Ptolomy* at *Alexandria*, nor should I have been troubled if I had seen it in its Urn.

For *Multitudo Librorum*, is but *Jucunda animi distractio.*

But the Treasury of Nature cannot be Exhausted; every day it affords new Matter of Admiration.

Now that we are satisfied in the Operations of the Magnet, methinks there is nothing in the whole Round and Orb of Nature, that to an Inquisitive Head can seem difficult.

In matters cognoscible and framed for our Disquisition, your Industry must be your

not Knowledge, for Mortal Eyes cannot see beyond their *Horizon.*

The way to Knowledge, is to value things by their Weight, and not by the distinction of Words and Authorities.

Truth is known but of a very few, and false Opinions go current with the rest of the World.

Study to be Eminent: Mediocrity is not an Object big enough for a brave Soul: Eminency in a high Employment, will distinguish you from the Vulgar, and will raise

you to the Category of rare Men; to be eminent in a low Profeſſion, is to be great in little, and ſomething in nothing.

There was a Man who preſented to *Henry* the Great of *France*, an Anagram upon his name, (*Borbonius*) which was *Bonus Orbi*, *Orbus Boni*; the King asked him what it meant, he told him, That when his Majeſty was a *Hugonot* he was *Bonus Orbi*, but when he turned Catholick he was *Orbus Boni*; a very fine Anagram, ſaith the King; I pray what Profeſſion are you of? Pleaſe your Majeſty I am a maker of Anagrams, but I am a very poor Man: I believe it, ſaid the King, for they that uſe that Trade cannot grow very Rich.

I would not have you like a Friperers Shop, that hath many Ends and Remnants in it, but never a good Piece.

He that is *Beta* in many things, is *Alpha* in none.

I muſt confeſs, in ſome dull Ages, and amongſt Narrow Souls and Groſs Spirits, it hath proved dangerous to be Learned; about One Hundred and Eighty years ago, (ſo blind an Age was it) that to know *Greek* and *Necromancy*, was one and the ſame thing with the Illiterate.

And I have ſomewhat wondred, that Pope *Paul* the Second, ſhould declare them to be Hereticks, which pronounced the word *Academy*, the Seat of Oracles and Learning.

However I ſhall have a ſingular regard for them that bring any new Invention or Dif-

Diſcovery to the Republick of Learning.

I Honour *Carpus*, or thoſe others who e're they were, which were the firſt Diſcoverers of the Medical Efficacy of Quick-ſilver; they have thereby reliev'd more diſtreſſed Perſons, than if they had built many Infirmeries or Hoſpitals.

I much admire the rare Invention of the Microſcope and Teleſcope, and muſt pay my Thanks to the Authors of them, (of which Antiquity gives us not the leaſt hint.) By the aſſiſtance of theſe Dioptrical Glaſſes, you may obſerve the curious Mechaniſm and excellent Contecture of the Minuteſt Animals, and that in theſe pretty Engines, (by an incomparable Stenography of Providence) are lodged all the Perfections of the largeſt Animals; ſo that were *Ariſtole* now alive, he might Write a new Hiſtory of Animals, for the firſt Tome of *Zoography* is ſtill wanting, the Naturaliſts hitherto having only deſcribed unto us the larger and more voluminous ſort of Animals, as Bears, Bulls, Tygers, *&c.* while they have regardleſly paſſed by the Inſectile *Autognata*, thoſe living Exiguities, with a bare mention of their Names.

The new World of Experiments is left to the Diſcovery of Poſterity; but it hath been the unhappy Fate (which is great pity) of new Inventions to be undervalued; witneſs that excellent Diſcovery of *Columbus*, with the great neglect which he underwent before and after it.

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The Conversation of Men, *is a good Expedient to Cultivate and Improve your Parts.* Reading of Books *may make you* Learned, *but it is* Conversation *and* Business *that make Men* Wise.

The Theory of that Learning which the World have for many Years admired, hath been good for nothing but to dispute Piety *and* Truth *out of the* Church; Justice *and* Honesty *out of the* State.

Of this, Valentinian *and* Lucinus *Emperors of* Rome, *had Experience, when they termed* Learning *the* Plague *and* Poyson *of a* Kingdom; *and* Lycurgus *was not far from this Opinion, when he Established* Ignorance *in his* Republick.

If we consult the Register of Times, we shall find, that Seditions *and* Revolutions, Heresies *and* Schisms, *have not any where been so frequent as in* Commonwealths, *where this kind of Learning was in great Esteem, and even when it Triumphed most:* Ambition *and* Pride *march always in the* Reer *of great Knowledge; whereas we have observed that those that are not* too Learned, *are commonly the* best *Subjects, and the* Wisest *and* Honestest *Men.*

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When Alexander *had defeated the Army of* Darius, *amongst the Spoils there was found his* Cabinet, *so Rich, and of such Value, that a Dispute arose,* what to lay in it; Alexander *said,* I'll soon end that Dispute, I'll lay *Homer's* Works in it: *Such esteem he had for Learning. It was* Philip *his* Father *that made him* ALEXANDER, *but it was his own*

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Conduct *and* Prudence *that gave him the* Title *of* Great.

By Riches you may make Friends, by Honour and great Places oblige many; but by your Vertues you may oblige the whole World.

Private *Men for their* Vertues *have been made* Kings; *and* Kings *for their* Vices *have been* Deposed.

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SECT. I.

Of STUDY.

SIR,

I Know you are Ingenious and Industrious; the conjunction of two such Planets in your Youth, doth presage much good to you: You are now entring upon the Theatre of the World, where every one must act his part; what yours may be I know not; but

if it be your fortune to act that of a Beggar, do it with as much grace and comelineſs as you can.

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That's the beſt knowledge that makes us good rather than learned.

Study Geometry and Muſick; by the firſt, you may learn to meaſure your Appetites, and know when you have enough; by the other, to tune your Affections, and keep all your Paſſions in conſort within your ſelf.

I muſt confeſs, the Speculations of the Metaphyſicks (which are nothing but the Needle-work of curious Brains) are exceeding pleaſant; but Pleaſure without Profit, is a Flower without a Root.

And all the Philoſophy in *Ariſtotle* and *Plato*, or the ſublime Theorems of the Schools, will not pay one Debt.

Antiſthenes being asked what he gained by his Learning, anſwer'd, That he could talk with himſelf, ſo that he need not be beholden to others for Delight; it's no ſmall Happineſs to live comfortably withing doors, and entertain our ſelves with our own Thoughts.

Add to your own Store, from Obſervation and Experience; a way of learning as far beyond that which is got by Precept, as the knowledge of a Traveller exceeds that which is got by a Map.

The whole Universe is your Library: Con-versation, living Studies, and Observation your best Tutors.

Books give us the first Notions of thing they contribute Materials for the Structu of a beautiful Palace; but it's the knowled of the World which teaches us the Architec-ure, and shews us the Order and Connexio of all Parts, which makes us appear accom-plisht, and renders us Wise in our Actions.

In any Art or Science to be first in Em-nency, is a great Advantage; for those th come after, will be counted but Imitators those which went before.

Hence it is, that any part of Philosoph penned by *Hermes-Trismegistes*, any Script Geography bearing the Name of *Anexima-der*, any Musical Composition Sung by *A-phion* to his Harp, any piece of Mathem-ticks said to be [illegible] by *Abrahams*, for th Honour of being reckoned to be the first, also reckoned to be the best.

An Illiterate Person is the World in Dark-ness, and like to *Polyphemus's Statue*, with th Eye out.

I envy none that knows more than m self, but pity them that know less.

Nothing doth more dignifie a Person tha Learning, and no Learning makes a Ma more Judicious than History: That gives a Antedate to Time, and brings Experienc without Gray Hairs, and makes us Wise a the Cost and Expence of others.

Stud

Study well the Book of Nature, (it lyeth open to all, but read or understood by few) in that you may learn more than in all the Volumes in the Universe; and to speak freely to you, I am not much concerned when I read of the Burning of the Library of *Ptolomy* at *Alexandria*, nor should I have been troubled if I had seen it in its Urn.

For *Multitudo Librorum*, is but *Jucunda animi distractio*.

But the Treasury of Nature cannot be Exhausted; every day it affords new Matter of Admiration.

Now [illegible] are satisfied in the Operations of the [illegible] methinks there is nothing in the whole Round and Orb of Nature, that to an Inquisitive Head can seem difficult.

It [illegible] cognoscible and [illegible] for our [illegible]

[illegible] beyond their *Horizons*.

The way to Knowledge, is to value things by their Weight, and not by the distinction of Words and Authorities.

Truth is known but of a very few, and false Opinions go current with the rest of the World.

Study to be Eminent: Mediocrity is not an Object big enough for a brave Soul: Eminency in a high Employment, will distinguish you from the Vulgar, and will raise

you to the Category of rare Men; to be eminent in a low Profeſſion, is to be great in little, and ſomething in nothing.

There was a Man who preſented to *Henry* the Great of *France*, an Anagram upon his name, (*Borbonius*) which was *Bonus Orbi, Orbus Boni*; the King asked him what it meant, he told him, That when his Majeſty was a *Hugonot* he was *Bonus Orbi*, but when he turned Catholick he was *Orbus Boni*; a very fine Anagram, ſaith the King; I pray what Profeſſion are you of? Pleaſe your Majeſty I am a maker of Anagrams, but I am a very poor Man: I believe it, ſaid the King, for they that uſe that Trade cannot grow very Rich.

I would not have you like a Friperers Shop, that hath many Ends and Remnants in it, but never a good Piece.

He that is *Beta* in many things, is *Alpha* in none.

I muſt confeſs, in ſome dull Ages, and amongſt Narrow Souls and Groſs Spirits, it hath proved dangerous to be Learned; about One Hundred and Eighty years ago, (ſo blind an Age was it) that to know *Greek* and *Necromancy*, was one and the ſame thing with the Illiterate.

And I have ſomewhat wondred, that Pope *Paul* the Second, ſhould declare them to be Hereticks, which pronounced the word *Academy*, the Seat of Oracles and Learning.

However I ſhall have a ſingular regard for them that bring any new Invention or Diſ-

Diſcovery to the Republick of Learning.

I Honour *Carpus*, or thoſe others who e're they were, which were the firſt Diſcoverers of the Medical Efficacy of Quick-ſilver; they have thereby reliev'd more diſtreſſed Perſons, than if they had built many Infirmeries or Hoſpitals.

I much admire the rare Invention of the Microſcope and Teleſcope, and muſt pay my Thanks to the Authors of them, (of which Antiquity gives us not the leaſt hint.) By the aſſiſtance of theſe Dioptrical Glaſſes, you may obſerve the curious Mechaniſm and excellent Contecture of the Minuteſt Animals, and that in theſe pretty Engines, (by an incomparable Stenography of Providence) are lodged all the Perfections of the largeſt Animals; ſo that were *Ariſtole* now alive, he might Write a new Hiſtory of Animals, for the firſt Tome of *Zoography* is ſtill wanting, the Naturaliſts hitherto having only deſcribed unto us the larger and more voluminous ſort of Animals, as Bears, Bulls, Tygers, &c. while they have regardleſly paſſed by the Inſectile *Autognata*, thoſe living Exiguities, with a bare mention of their Names.

The new World of Experiments is left to the Diſcovery of Poſterity; but it hath been the unhappy Fate (which is great pity) of new Inventions to be undervalued; witneſs that excellent Diſcovery of *Columbus*, with the great neglect which he underwent before and after it.

But let nothing discourage you; Worth is ever at home, and carrieth its own Welcome with it: Your own Vertues will innoble you, and a gallant Spirit will make you Cousin German to *Cesar*.

It is the Ruin of many Men, because they cannot be best they will be none; and if they may not do as well as they would, they will not do as well as they may.

Fortune is like the Market, whereon many times if you can stay a Bull, the Price will fall.

Let great Actions encourage greater; and let Honour be your Merit, not your Expectation.

LInk not your self with any Parties on Design, but with all Christians in Communion; for you will find it true in some Persons, that *Maxima pars Studiorum, est Studium partium.*

Be not an Abettor of the prevailing Faction, nor an Asserter of the Opinions in Fashion, though it be the way to Wealth and Honour: Value no Man because he is of this or that Opinion, but esteem every one that walks Vertuously according to the Maxims of Piety and Justice.

Piety

Piety will make you Prosperous; at least it will keep you from being Miserable.

Those are the most Godly and Religious Men, which are truly Just and Honest.

Study to live a Holy Life; Holiness is the most prevailing Interest in the World, for God is on that side.

For my self, I wish the Christian World Unity in the few Fundamentals, which are necessary, Liberty in things Indifferent, and Charity in all things.

I know there are many things obtruded upon the World, as Oracles of Heaven, when they are but the accustomed Cheats and Delusions of Impostors.

But wise men cannot be content to be abused with Umbrages, nor is the World any longer to be entertained with Ænigma's, since God hath said, *fiat Lux.*

I must confess, I have not Faith enough my self to swallow Camels, nor can I perswade my reason to become a Dromedary, to bear the whole Luggage of Tradition; or the Impostures of the *Alchoran.*

Faith may sometimes exceed Reason, but not oppose it; and it may be above Sense, but not against it: Thus whiles Faith doth assure me that I eat Christ effectually, Sense doth assure me that I see Bread, and taste it really: For though I often-times see not those things that I believe, yet I must still believe those things that I see.

I can pay no reverence to a gray-headed Error,

As Antiquity cannot priviledge an Error, ſo Novelty cannot prejudice Truth.

There is nothing in it ſelf more excellent than Religion, but to raiſe Factions and Diſputes about it, is to rob it of its Glory: It's admirable to me, that, that which was deſigned to make us happy in another World, ſhould by its Diviſions make us moſt miſerable in this; and that which was ordained for the ſaving of Mens Souls, ſhould be made uſe of to take away their Lives.

I like not that Religion which, like *Draco*'s Laws, is writ in Blood.

I never was diſaffected to any that were of a different Perſuaſion from me in point of Religion, but wiſhed them Liberty of Conſcience, ſo they would make Conſcience of their Liberty; and always thought that the Sword and Piſtol were no very good Logick to convince a doubting Conſcience.

I was never ſo rigid a Cenſor as to damn all thoſe which were not within the Purlieu of the Church; my Charity makes me think, that it's poſſible there may be a *Limbo* reſerved for the very *Indigines* of *America*.

I never affected any Schiſm, being againſt a main Article of my Faith, *viz. The Communion of Saints*, which makes the Church Militant and Triumphant one Pariſh.

I have ever endeavoured to make my Thoughts and Practice concentrick to the great Sphere of the Church: The Apoſtles Creed (which was the old rule) is the compleſtion of my Belief, and the Articles of it, the Twelve

Twelve Signs of the Zodiac of my Faith.

I never was an Idolater of many of the Theorems of the Schools, or burnt Incenſe to them, yet I muſt confeſs, that *unum Auguſtinum mille Patribus, unam Sacræ Scripturæ paginam mille Auguſtinis præfero.*

That Religion to me ſeemeth beſt, which is moſt reaſonable; eſpecially if we conſider how much of Intereſt, and the ſtrong Impreſſions of Education there is in that which many call Religion.

I do not ſpeak this, that you ſhould try the Articles of your Creed by the Touchſtone of *Ariſtotle.*

Be content with a ſingle Faith in God, the Comforts of a good Life, and the hopes of a better upon true Repentance; and take the reſt upon the Authority of the Church.

In things neceſſary go along with the Ancient Church; in things indifferent, with the preſent.

Though you have ſome Opinions and Notions of your own, yet yield (as the Orbs do for the order of the Univerſe) to the great Wheel of the Church.

Let it be an Article of your Faith, to believe as the truly Catholick Apoſtolick Church believes, and the great Rule of your Practice to live as the Law directs.

A ſound Faith is the beſt Divinity; a good Conſcience the beſt Law, and Temperance the beſt Phyſick.

Let not your Faith, which ought to ſtand firm upon a ſure Foundation, lean over-hardly, on a well-painted, yet rotten Poſt. If

If in Scripture ſome Points are left unto us leſs clear and poſitive, be content, it is that Chriſtians might have wherewith to exerciſe Humility in themſelves, and Charity towards others.

Never wreſt the Scripture to maintain a Truth, leſt Cuſtom in that teach you to wreſt it to an Error.

Be careful not to exaſperate any Sect of Religion; rigour ſeldom makes ill Chriſtians better, but many times it makes them reſerved Hypocrites.

Zeal doth well in a private Breaſt, and Moderation in a publick State.

Set Bounds to your Zeal by Diſcretion, to Error by Truth, to Paſſion by Reaſon, to Diviſions by Charity.

Never contend over paſſionately for Ceremonies (which are but the Suburbs of Religion) to the diſquiet of the Church: It's better for the Church to be without ſome Truths, than to have no Peace.

Optimus animus eſt pulcherrimus Dei cultus.

If you deſign to make your ſelf happy, look to your Thoughts before they come to Deſires; and entertain no Thoughts which may bluſh in Words.

The beſt way to keep out wicked Thoughts is always to be employed in good ones; let your Thoughts be where your Happineſs is, and let your Heart be where your Thoughts are; ſo though your Habitation is on Earth, your Converſation will be in Heaven.

Let your Thoughts be ſuch to your ſelf, as you need not be aſhamed to have God know them; and Words ſuch to God, as you need not be aſhamed Men ſhould hear them.

It was one of *Pythagoras*'s Symbols, *De Deo loqui ſine lumine nefas eſto*: I muſt confeſs, I cannot think of God without an Extaſie, or ſpeak of him without a Soloeciſm.

If your endeavour cannot prevent a Vice, let Repentance lament it; with the ſame height of deſire thou haſt ſinned, with the like depth of ſorrow thou muſt repent; thou that haſt ſinned to day, defer not thy repentance till to morrow: He that hath promiſed pardon to thy repentance, hath not promiſed life till thou repent.

Make uſe of Time if thou loveſt Eternity; know yeſterday cannot be recalled, to morrow cannot be aſſured: To day is only thine, which if thou procraſtinate, thou loſeſt it; which loſt, is loſt for ever.

Let all your actions be *à Deo, in Deo, ad Deum*: Never venture on any action unleſs you bring God to it; nor reſt ſatisfied, unleſs you carry God from it.

Be aſſured he hath no ſerious Belief of God, or the World to come, who dares be wicked.

Inſtead of a *Cato*, ſet before you a God, whoſe Eye is always upon you, and therefore keep your Eye always upon him.

Fear to do any thing againſt that God whom thou loveſt, and thou wilt not love to do any thing againſt that God whom thou feareſt.

Let

Let your Prayers be as frequent as your Wants; and your Thanksgivings, as your Bleſſings.

In the Morning think what you have to do, for which ask God's Bleſſing; at Night, what you have done, for which you muſt ask Pardon.

Take an exact account of your Life, be not afraid to look upon the Score, but fearful to encreaſe it: To deſpair, becauſe a Man is Sinful, is to be worſe, becauſe he hath been bad.

If the Devil ſhall at any time tempt thee to Evil, betake thy ſelf to Prayer and holy Meditations, and then he will forbear to tempt thee more, when he ſhall ſee that he thereby puts thee upon holy Exerciſes and Devotion.

Have a care of the leaſt Temptation which may attack thee; for the moſt Heroick Virtue, like a great City, is ſeldom beſieged, but it's taken.

Conſider that in Heaven above, there is an Ear which over-hears you, an Eye which over-ſees you, and a Book wherein all your Words and Deeds are carefully written; therefore ſo behave your ſelf in every Action, as if God were on the one hand, and Death on the other.

In all your Actions aim at Excellency; that Man will fail at laſt, who allows himſelf one ſinful Thought.

And he that dares ſometime be wicked for his Advantage, will be always ſo, if his Intereſt require it.

Quod

Quod dubitas, ne feceris; for he that Sins against Conſcience, ſins with a witneſs.

Let thy Eſtate ſerve thy occaſions, thy occaſions thy ſelf, thy ſelf thy Soul, thy Soul thy God.

Be not ſolicitous about Fame, for that lyeth in the Power of many; but to take care of Conſcience, is a ſhort Work, for that is in the Power of One.

Diſpoſe of the time paſt, to Obſervation and Reflection; time preſent, to Duty; and time to come, to Providence.

Your time makes the richeſt part of the publick Treaſure; every hour you miſ-ſpend of that, is a Sacrilegious Theft committed againſt your Country.

Conſider the ſhortneſs of your Life, and certainty of Judgment, the great Reward for the Good, and ſevere Puniſhment for the Bad; therefore make even with Heaven by Repentance at the end of every day, and ſo you ſhall have but one day to repent of before your Death.

Have all the Wiſdom of the World, Knowledge of Tongues and Languages; if you be not acted by the Maxims of true Piety and Holineſs, 'tis but *Sapienter ad Infernum deſcendere.*

Religion lyes not ſo much in the underſtanding as in the practice: It's to no purpoſe to talk like Chriſtians, and live like Infidels; this was it, that made a famous Heathen Philoſopher to ſay, *That there was nothing more glorious than a Chriſtian in his Diſcourſe, nothing more miſerable in his Actions.*

He

He that ſerves God is free, ſafe and quie all his actions ſhall ſucceed to his wiſh; an what can a man deſire more than to wan nothing from without, and to have all thing deſirable within himſelf?

Therefore be careful, 1. That you be a ways employed. 2. Look to the Iſſue. Reflect upon your ſelf; *Vivaeſt in ſe reflectio* Beams in Reflection are hotteſt, and the Sou becomes Wiſe by looking into it ſelf.

In the Morning I frequently converſe with the Dead, at noon with the Living, at Nigh with my ſelf; yet I don't trouble my ſel with much reading of Books.

When I contemplate the great Volume o the Univerſe, in every Page of it, I obſerve ſuch excellent Theorems and Maxims o Wiſdom, that all Books to me are uſeleſs.

SECT. III.

Of Loyalty.

NExt your Duty to God, I adviſe you, that you be Loyal to your King: Never ſell Honour to purchaſe Treaſon.

A ſecure and happy Subjection is more to be eſteemed than a dangerous and factious Liberty.

Government is the greateſt ſecurity of Freedom; for as Obedience in Subjects is the Princes Strength, ſo is the ſame their own Safety. There-

Therefore they who weaken the Soveraign Power, weaken their own security.

Never suffer the Dignity of his Person to be slurred; for the most effectual Method of Disobedience, is, first to sully the Glory of his Person, and then to overthrow his Power.

As Rebellion is a Weed of hasty growth, so it will decay as suddenly; and that Knot which is united in Treachery, will easily be dissolved by Jealousies.

Great Crimes are full of Fears, Delays, and [illegible] change of Counsels; and that, which in the Projection seemed full of its Reward, when it cometh to be acted, looks big with danger.

It becomes all Disloyal Persons to consider, that when those who employed them [illegible] Designs, they [illegible]

[illegible] use of the Duke of *Bourbon* against his Lord and Master, *Francis* the I. who for his Infidelity had purchased the Hatred of Men; after the Arrival of the Duke at the Emperor's Court, *Cæsar* having entertained him with all friendly Demonstrations, sent afterwards to desire the House of one of his Nobles to lodge him in: Who answered the Messenger with a Castilian courage, *That he could not but gratify his Masters Demand; But let him know* (said he) *that* Bourbon *shall no sooner be gone out of the House, but I will burn it; as being infected*

infected with his Treaſon and Infamy, and thereby made unfit for Men of Honour to inhabit in.

He that entertains a dangerous Deſign, puts his Head into a Halter; and the Halter into his Hands, to whom he firſt imparts it.

And Events have aſſured us, that the People, after they have ſeen the Inconveniencies of their own actings, they will return that Power which they gained by their Rebellion, (but could not manage it) to its proper place, before it becomes their Ruin; for unbounded Liberty will deſtroy it ſelf.

And let me tell you, the ends of the Common People, if nuſled up in Factious Liberty, are much different from the Deſigns of Soveraign Princes.

Mankind is highly concerned to ſupport that, wherein their own ſafety is concerned, and to deſtroy thoſe Arts by which their Ruin is ſought.

Submiſſion to your Prince is your Duty, and Confidence in his Goodneſs will be your Prudence.

Whatſoever a Prince doth, it's to be preſumed that it was done with great reaſon; if he commands any thing, every one is bound to believe that he hath good reaſon to command the ſame: His Actions are manifeſt, but his Thoughts are ſecret: It's our Duty to tolerate the one, and not to murmur againſt the other: For the Books of Kings are written in dark Characters, which few can uncipher; and their Actions like deep Rivers, whereof we ſee the courſe of the Stream, but know not the ſource of it. The

The Command of Princes is not to be disputed, but obeyed; examine not what is commanded, but observe it because it is commanded.

Let no pretence of Conscience render you disobedient to his Commands; for Obedience to your Prince, is part of your Duty towards God.

And Conscience is not your Rule, but your Guide; and so far only can Conscience justify your Actions, as it is it self justified by God and his sacred Word.

I have seen Loyalty suffer Punishment due to Rebellion, and Treason receive the Rewards of Fidelity; yet for all that, I'll be Loyal, and force my passage to the Service of my Prince, though the way were paved with Thorns and Serpents.

A Loyal Subject (like a good Soldier) will stand his ground, receive Wounds, Glory in his Scars, and in Death it self love his Master for whom he falls, with this Divine Precept always in his Mouth; *Fear God, Honour the King.*

Remember that Kings have long Hands, they catch afar off, and their blows are dangerous.

SECT.

SECT. IV.

Of Conversation.

THE love of Society is natural, but the choice of our Company is matter of Vertue and Prudence.

The Conversation of Wise Men is the best Academy of Breeding and Learning: It was not the School but the Company of *Epicurus* [illegible] *Metrodorus*, *Hermaeticus*, and *Polyænus* in Famous.

To hear the Discourse of wise Men delights us, and their Company inspires us with noble and generous Contemplations.

When I happen into the Society of two or three wise Men, I [illegible]

[illegible]

self best; for Virtue never returns with so rich a Cargo, as when it sets Sail from such Continents: Company, like Climates, alter Complexions:

And ill Company by a kind of Contagion, doth insensibly infect us; soft and tender Natures are apt to receive any Impression: *Alexander* learned his Drunkenness of *Leonides*, and *Nero* his Cruelty of his Barber.

I dare not trust my self in the hands of much Company; I never go abroad that I come home again the same Man I went out; some-

something or other that I had put in order is discomposed; some Passion that I had subdued gets head again; and it's just with our Minds, as it's after a long Indisposition with our Bodies; we are grown tender, and the least breath of Air exposeth us to a Relapse.

Keep company with Persons rather above, than beneath your self; for Gold, in the same Pocket with Silver, loseth both of its Colour and Weight.

But be careful that you do not twist Interest with great Men made desperate, whose Fall hath been Ruinous to their wisest Followers.

Therefore 'tis well said by the *Spaniard*, *Yra la sogo con & Calderon.*

Men of large Souls, and narrow Fortunes, are not for your Conversation; for they seldom bless their Owners with Moderation, their Friends with Happiness, or the Place they live in with Peace.

Eat no Cherries with great Men, for they will cast the Stones in your Eyes; like Fire at a distance they give Warmth, but if too near approach be made unto them, they burn.

He is Wise, or will soon be so, who keeps such Company: But he that lyeth with Dogs, riseth with Fleas.

Retain your own Virtues, and by Imitation Naturalize other Mens; but let none be Copies to you, longer than they do agree with the Original: Study to gain Respect, not by little Observances, but by a constant fair Carriage.

Hear

Hear no ill of a Friend, nor ſpeak any of an Enemy; believe not all you hear, nor ſpeak all you believe.

Say what is well, and do what is better; be what you appear, and appear what you are.

Approve your ſelf to wiſe Men by your Virtue, and take the Vulgar by your Civilities.

Permit not your Humours to grow tart, though you be on the Lees of Fortune: Be of a quiet and ſerene Deportment; for any violent courſes, like hot Waters (that help at a plunge) but if they be often uſed, will ſpoil the Stomach.

Give not your Advice or Opinion before required, for that is to upbraid the others Ignorance, and over-much to value your own Parts: Neither accuſtom your ſelf to find fault with other Mens Actions, for you are not bound to weed their Gardens.

Be not Contradictious, for Contradiction paſſes for an Affront, becauſe it's the condemning of the Judgment of another; and it turns the ſweeteſt Converſation into a Skirmiſh.

Diſtruſt a Queſtioniſt, or an Asker of many Queſtions, as an Impertinent or Spy; for ſome Perſons who are forward in asking, do often uſe the ſame liberty in telling: In cunning Men they are dangerous; for Queſtions in them are like Beggars Gifts, *Sua munera mittit in hamo*, which are only to draw ſomewhat back again by way of anſwer to betray

tray you: You will meet with Men whose Ears are like Cupping-glasses; for as these attract the most Noxious Humours in the Body, so the other ever suck the worst Discourses of the Company.

In Conversation rather practise to hear than to speak: For you will have this advantage, that what is beneficial in the Discourse, you make your own, and more readily discover what is False or Impertinent.

Avoid too much Familiarity in Conversation: He that Familiarizes himself, presently loses the Superiority that his Serious Air gave to him: The more common things are, the less they are esteemed: Familiarity discovers Imperfections that reservedness concealed: Be not too Familiar with Superiors for fear of danger, nor with Inferiors, for it's Indecent; far less with mean People whom Ignorance renders Insolent, insomuch that being insensible of the Honour that is done them, they presume it's their due.

There is no better Counter-battery against those, who would pick the Lock of the Heart, than to put the Key of reserve in the inside.

Never commend any Person to his Face, but to others, to create in them a good Opinion of him; neither dispraise any Man behind his back, but to himself, to work Reformation in him.

Over-great Encomiums of any Person do not suit with Prudence; for 'tis a kind of Detraction from those with whom you do converse,

converse, and it will express Arrogance in you; for he that commends another, would have him esteemed upon his Judgment.

Nothing will gain you more Reputation with the People, than an humble and serene Deportment.

A rude and morose Behaviour in Conversation, is as absurd, as a round Quadrangle in the Mathematicks.

Urbanity and Civility are a Debt you owe to Mankind; civil Language and good Behaviour, will be like perpetual Letters Commendatory unto you: Other Virtues have need of somewhat to maintain them: Justice must have Power; Liberality, Wealth, &c. But this set up with no other Stock than a few pleasant Looks, good Words, and no evil Actions: It's an easie purchase, where Friends are gained by Kindness and Affability.

Pyrrhus being advertised by the *Romans* to beware of Poyson, for one of his own Subjects had a design to dispatch him; he did then begin to fear that he should be conquered by their Arms, who had already subdued him by their Civilities.

Hence it was that Magnanimous *Don Alphonso* King of *Naples*, by forgetting Majesty but a while, lighting from his Horse to relieve a Countryman that was in some danger, conquered the Fortified Walls of *Gaeta*, which the Battery of his Guns could not have done in many days: He made his first entry at their Hearts, and presently after entred in Triumph into their City. The

The Vulgar are as violently carried in their Affections, as they are furious in their Perſecutions: The firſt thing that gets their Love (after a good Opinion) is Curteſie and Generoſity. *Ageſilaus* being asked how one might get the Love of Men, anſwered, by ſpeaking the beſt, and doing what Profits them.

Let your Behaviour, like your Garment, be neither Streight or Looſe, but Fit and Becoming.

Catch not too ſoon at an Offence, nor give too eaſie way to Anger; the one ſhews a weak Judgment, and the other a perverſe Nature.

Avoid in Converſation, idle Jeſts, and vain Compliments; the one being *Crepitus ingenii*, the other nothing but Verbal Idolatry; Vertue, like a Rich Stone, is ever beſt when plain ſet.

Anacharſis being invited to a Feaſt, could not be prevailed with to ſmile at the affected Raillieries of Common Jeſters; but when an Ape was brought in, he freely laughed, ſaying, *An Ape was Ridiculous by Nature, but Men by Art and Study.*

Be not of them that commence Wit by Blaſphemy, and cannot be Ingenious but by being Impious.

To break Idle Jeſts, is the Suburbs of Vanity, and to delight in them, the City of Fools.

By endeavouring to purchaſe the Reputation of being Witty, you loſe the Advantage of being thought Wiſe.

An Advocate pleading in the Senate, and uſing many Jeſts, *Pleiſtarcus* ſaid to him, *Sir, You do not conſider that as thoſe that Wreſtle, are Wreſtlers at laſt:* So you by often exciting Laughter, will become ridiculous your ſelf.

Jeſts muſt be uſed like Phyſick, you muſt not accuſtom others Ears with them too much, for they loſe their Operation by reaſon of the too much Familiarity they have with the Hearers: If your Jeſts, like Muſtard, be biting, as you make others afraid of your Wit, ſo you had need be afraid of their Memory. Wit is of the ſecond venter to Wiſdom; or Wit is nothing but Wiſdom skared out of its Wits.

Never put your Countenance or Words in a Frame, to expreſs Bombaſt or profound Nonſenſe; nothing doth more depretiate or undervalue a ſober Perſon.

This Folly is handſomly derided in an old blunt Epigram, where the Fantaſtico thus beſpeaks his Foot-boy.

Diminutive, and my defective Slave,
Reach my Corps coverture immediately;
'Tis my Complacency that Veſt to have,
T' inſconce my Perſon from Frigidity.

The Boy believed all to be Welch which his Maſter ſpake, till he railed in Engliſh; Rogue go fetch my Cloak.

Uſe ſuch words, as thoſe to whom you ſpeak, underſtand; otherwiſe you will be as ridiculous as *Andrew Downes*, (Greek Profeſſor in *Cambridge*) who courted his Miſtris out of

I pity that Perſon who never ſpeaks but in Monoſyllables, like *Rablais* Gray-Frier.

You will meet with many Perſons, (as I my ſelf have done) which are wiſe in Picture, and exceeding formal; but they are ſo far from reſolving of Riddles with *Oedipus*, as they are very Riddles themſelves.

You muſt have a care of theſe, for a Pedant and a Formaliſt are two dangerous Animals; but to the Solons, and Heroes of the Times, out of Duty you muſt pay them the Debt of an Honourable Regard and Memory.

If you meet with a Perſon ſubject to Infirmities, never deride them in him, but bleſs God that you have no occaſion to grieve for them in your ſelf.

You may ſee your own Mortality in other Mens Death, and your own Frailty in their Sins.

Nothing doth more cultivate and embelliſh a Man than the Converſation of the Wiſe; Man is born barbarous, he is ranſomed from the condition of Beaſts, only by being cultivated.

To build up your ſelf, keep the Society of the moſt vertuous and excellent Perſons; but when you are built, ſtrike in with thoſe of the inferior Size; for the other will Eclipſe the Luſtre of your Virtue: The moſt Accompliſhed will always have the firſt Rank; and if you have any part of the Praiſe, it will be their leavings: It will be no Prudence to do Honour to others, at the expence of your own Reputation.

'Tis a fair Step towards Happineſs, to delight in the Converſation of wiſe and good Men; where that cannot be had, the next Point is, to keep no Company at all.

The Cat out of pretended Kindneſs came one day to viſit a ſick Hen, and asked her how ſhe did, ſhe anſwered, The better if you were further off; after the ſame manner anſwer all idle and vain Perſons.

Theſe Men, like a vitiated Stomach, corrupt whatſoever they receive, and the best Nouriſhment turns to the Diſeaſe.

I do not deſign to open my Breaſt, like the Gates of a City, to all that come; the Virtuous only are my Gueſts.

The *Aſſyrians* make *Mercury* to be the Planet of Young-men, and the reaſon is, as I conceive, becauſe that Planet is good or bad as it's in Conjunction with another.

Be free from all kind of Strangeneſs and particular Humours, as not agreeable to Converſation; for who would not wonder at *Demophons* Complexion, who ſwet in the Shadow, and trembled for Cold in the Sun?

Be *Orpheus in Silvis, inter Delphines Arion*: I would adviſe thoſe that are of a ſevere and moroſe Converſation, to Sacrifice to the Graces.

SECT.

SECT. V.

Of Diſcourſe.

DIſcourſe is *Vehiculum Cogitationum*; therefore it ſhould run even with the Wheels of Mens Thoughts, which ought to be diſcreet, and not an idle chyming of Impertinences.

Silence is the Wiſdom of a Fool, Speech, of a wiſe Man.

The Rabbies obſerve upon the Two and Thirtieth *Pſalm*, and other Places, that this word (*Speak*) in the Original, ſignifies as well Thinking as Speaking; to teach us, That we ought to Think before we Speak, and not to Speak otherwiſe than we Think.

If the Clock of the Tongue be not ſet by the Dial of the Heart, it will not go right.

Before you Speak, dip your Tongue in your Mind, and then you will mind what you ſpeak.

A wiſe Man hath his Tongue in his Heart, but a Fool his Heart in his Tongue.

Never Speak in Superlatives, for that way of Speaking ever wounds either Truth or Prudence.

Let your Diſcourſe be ſuch as your Judgment may maintain, and your Company deſerve; in neglecting this, you loſe your Diſcourſe; in not obſerving the other you loſe your ſelf.

Diſcourſe, like the Seaſon of the Year, is beſt in its proper time.

A polite ſmooth running Diſcourſe charms the Ears; but ſublime Metaphyſical Conceptions, make thoſe that hear them, do Penance; and the Diſcourſe of ſome Men is as the Stars, which give little Light, becauſe they are ſo high.

I approve not of thoſe *Beotick Ænigmas*, or *Delphick Oracles*, they are fit only for an *Apollo*.

Hear more willingly than Speak, and learn of others rather than ſhew your ſelf a Teacher; for it's many Mens Faults, rather to unfold their own Wares, than purchaſe new.

I had rather be a Pair of Tables, to take the wiſe Sayings and Diſcourſes of others, than to have every word of mine made an Oracle.

A prudent Man hath his Eyes open, and his Mouth ſhut; and as much deſires to inform himſelf, as to inſtruct others.

The Wiſe Man retires within the Sanctuary of his Silence; and if ſome times he be communicative, it's but to a few, and thoſe the Wiſe.

Never argue againſt the Truth, but covet to be her Champion, at the leaſt to hold her Colours: He that argues againſt the Truth, takes pains to be overcome; or if a Conqueror, he gains but vain Glory by the Conqueſt.

I have heard two Men arguing ſo paſſionately one againſt the other, that each of them loſt Charity, and at the laſt, both of them Truth;

Truth: There is no Diſpute managed without Paſſion, and yet there is ſcarce any Diſpute worth a Paſſion.

Let your Diſcourſe be ſmooth, and flowing like a River, not impetuous like a Torrent.

If there be any occaſion of contending, let it be done with Reſpect, and in ſuch Terms as to propound your Opinion, and not Magiſterially, and in a Stile of Authority to eſtabliſh it; but as the *Romans* gave their Judgment, *Ita videtur*, It appeareth ſo to me; for Men are not eaſily convinced of any thing by others diſcourſing imperiouſly.

In Diſcourſe make not too great profuſion or expence of your Knowledge, leſt your Treaſury be ſoon exhauſted: Some new thing is to be kept in ſtore, that you may appear with to Morrow: The skilful Fowler throws no more Meat to the Birds, than what is neceſſary to catch them.

Never talk or diſcourſe of any thing beyond the Sphere of your Intellectuals, or that is out of your Alley; that will render you ridiculous.

Navita de ventis, de Tauris narret Arator;
Enumeret Miles vulnera, Paſtor oves.

There was a Gentleman that had a ſalt Humour ſetled in his Noſe, which did much afflict him; he ſent for a Doctor of Phyſick, who did direct what was to be done; the Gentleman told the Doctor that he had a

Friend (who was but a Quack,) but becauſe he was much beholden to him, and unwilling to diſoblige him, deſired that he might be ſent for, and conſult together about his Diſtemper, to which the Doctor did willingly agree; the Quack being ſent for came, and being informed what the Doctor had preſcribed, after ſome impertinent Diſcourſe, he told the Doctor he was much miſtaken in the Diſtemper; the Doctor asked him what he took the Diſtemper to be, the Quack told him it was *Fiſtula in Ano.*

I had a Neighbour by Profeſſion a Taylor, who was much abuſed with ill Language by another Perſon; the Taylor was reſolved to ſue him, and came to his Counſel and declared to him how he had been abuſed; the Counſel asked him, What were the words that he ſpake of you? Sir, ſaid the Taylor, he call'd me Prickloufe; a good Action will lie ſaid the Counſel; I know that ſaid the Taylor very well, but I would have a *Scandalum Magnatum*, for the words are of a high Nature; and I have heard that the Jury uſually give great Damages in that Action.

Theſe two Perſons had their Brains under the ſame Meridian with that Gentleman, who being asked what the Buccentore was, anſwered it was the Duke of *Venice.*

Diſcourſe is the Scheme by which you may take the Aſcendent of the Underſtanding.

Forbear all Sarchaſms or Saytrical Speeches, for they will be remembred, when they are forgotten by him that ſpake them.

The

The Earl of *Essex* told Queen *Elizabeth* that she was as crooked in Disposition as she was in Body; she never forgat those words, and were the cause that the Earl lost his Head.

Chænas the Tribune had a broken voice like an Hermophradite; when he came to *Caligula* for the word, he would sometime give him *Venus*, other while *Priapus*; *Chænas* well understanding the Abuse, there being some time after a Conspiracy against *Caligula*, *Chænas* to convince him of his Manhood, at one Blow cleft him down the Chine with his Sword.

Le Lingua non ha ossa, e rumpe il Dosso.

Says the *Italian*; the Tongue though it hath no Bone, yet many times it breaks the Back.

Vincula da linguæ, vel tibi vincla dabit.

Confine your Tongue, or else it will confine you.

Be not futile and over-talkative; that is the Fools Paradise, but a wise Mans Purgatory; it will express a great Weakness in you, and doth imply a believing that others are affected with the same Vanity.

Great Talkers discharge too thick to take always true aim; *Qui pauca considerat, facile pronunciat.*

To speak well and much, is not the work of one Man.

Ἐν πολυλογίᾳ ἔσι πολυμωρία.

Speak well, or ſpeak nothing; ſo if others be not better by your Silence, they will not be worſe by your Diſcourſe.

By your Silence you have this Advantage, you obſerve other Mens Follies and conceal your own; not that I would have you over-reſerv'd, that's a Symptom of a ſullen Nature, and unwelcome to all Society.

But let your Diſcourſe be ſolid, not like a Ship that hath more Sail than Ballaſt.

Let Reaſon be the Pillar of your Diſcourſe, and Similies the Windows that give the beſt Lights.

Your Wit may make clear things doubtful, but it's your Prudence to make doubtful things clear; remember he that is quick in ſearching, ſeldom ſearches to the quick.

There is no Man that talketh, if you be wiſe, but you may gain from him; and none that is ſilent if you have not a care, but you may loſe by him.

In Diſcourſe it's good to hear others firſt; for Silence hath the ſame effect as Authority; it procures a kind of reſpect to your words.

Demedes the Orator in his Age, was a very talkative Perſon, and would eat hard; *Antipather* would ſay of him, that he was like a Sacrifice, and that nothing was left of him but the Tongue and the Paunch.

Be

Be assured, he that delights to speak much and hear little, shall inform others more than himself can learn.

I have Knowledge enough my self to hold my Tongue, but not enough to speak.

Parca lingua, aperta frons, & clausum Pectus, are the best Ingredients of Wisdom; and that made the *Italian* say, *Gli pensiere stretti, & el Viso sciolto*, Keep your Thoughts close, and your Countenance loose.

Be not Magisterial, or too affirmative in any Assertion; for the bold maintaining of any Argument, doth conclude against your own Civil Behaviour: Modesty in your Discourse will give a Lustre to Truth, and an excuse to your Error.

If you desire to know how short your Understanding is in things above, consider how little you know of your self, what the Soul is, of what Members your Body is inwardly compacted, and what is the use of every Bone, Vein, Artery or Sinew, which no Man understands; as *Galen* himself confesseth.

Protagoras hath delivered to us, That there is nothing in Nature, but doubt; and that a Man may equally dispute of all things; and of that also, whether all things may be equally disputed of.

I do pay much Reverence to the Humility of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the new Academicks, who positively maintain, That nothing in the World could be certainly known.

And

And *Socrates* was by the Oracle adjudged the wiſeſt Man living, becauſe he was wont to ſay (I know only this) I know nothing; yet *Archiſelaus* was of Opinion, that not ſo much as that could be known, which *Socrates* ſaid he knew, to wit, that he knew nothing.

Therefore I never trouble my ſelf with the Inquiries of the height of the Heavens, nor the Magnitude of the Earth, whether the Sun (as *Anaxamenes* thought) be as flat as a Trencher, or whether it be hunch-backed underneath as a Cock-boat, as *Heraclitus* held: I never diſturb my Head with the Dimenſions of the Moon, to know whether ſhe be hung looſe in the Air, or inhabited or not; whether the Stars be but Earth luminated, as *Thales* maintained, or whether perfect Fire, as *Plato*; I leave Nature to it ſelf, and think it ſufficient to know who is the Author, and to give God thanks as I am able.

SECT. VI.

Of Silence and Secrecy.

Jupiter having conceived ſome Diſpleaſure againſt the Mortals upon Earth, cauſed an Army to be raiſed againſt them, and being raiſed, there was a great Diſpute who ſhould command it; ſome were for *Mercury*, others for *Mars*; not agreeing, they acquainted *Jupiter* therewith, *Jupiter* told them he would

would have none of them, *Silence* ſhould be his General.

And indeed *Secrecy* and *Celerity* are the two Poles upon which all great Actions move: And the nobleſt Deſigns are like a Mine, which having any Vent, is wholly fruſtrate and of no effect.

Hence it was that *Pythagoras* enjoyned his Scholars a Quinquennial Silence, that they might learn to Meditate, and unlearn to Talk; and this was the firſt Rudiment of Wiſdom: And after they were grown Learned in Silence, which they called Ἐχεμυθίαν then they were allowed to ſpeak.

He who offends through Speech offends raſhly, who through Silence ſafely: In matters of Conſequence, *Qui ſilet eſt firmus*: A ſilent Man walks in the dark, and is rather to be gueſt at than known: *Sapiens ſemper in ſe reconditur.*

The *Venetians* in their Senate, which conſiſts of Three Hundred Nobles, manage their Affairs with ſuch admirable Secrecy, as if none of them were privy, or as if they had power to forget whatſoever they heard.

And Embaſſadors ſent thither, ought to be of the greateſt Sagacity, becauſe they treat as it were with Dumb People, and are to underſtand every thing by Signs.

So that at *Venice* Silence is no leſs venerable than amongſt the *Perſians*, where it was eſteemed a Deity.

Secreſie is the Key of Prudence, and the Sanctuary of Wiſdom,

I never do more Penance, than when I have communicated a Secret to two; before I told you of this, ſaid *Charles* the Fifth (of a Deſign diſcovered of the Seventeen Provinces to his Favourite *Lunenburgh*) I was an Emperor, but now you are ſo.

The Anſwer of the *Italian* was Witty, who had publiſhed a Libel againſt Pope *Sixtus*: His Holineſs being extreamly offended at it, promiſed a conſiderable Sum to any that ſhould diſcover the Author; ſome days being paſt without hearing any News thereof, they found theſe words written at the bottom of the *Paſquil*, *Nol Sapray Santiſſimo Padre, quando lo feci era ſolo: Moſt Holy Father you ſhall never know it; when I made it, I was alone.*

Nulli crede unquam, quod tu clam feceris.: He that makes others Privy-Counſellors in ſuch caſes, may paſs for a Prodigy of Folly.

He that talks what he knows, will alſo talk what he knoweth not.

Fingere qui non viſa poteſt, commiſſa tacere.
Qui nequit, hic niger eſt, hunc tu (Romane) caveto.

A futile and talkative Perſon is no well-tuned Cymbal: Be like a Spring-lock, readier to ſhut than open: If a Man be thought ſecret, it inviteth Diſcovery, as the more cloſe Air ſucketh in the more open.

Never

Never communicate that which may prejudice your Concerns when diſcovered, and not benefit your Friend when he knows it.

Pretend not to underſtand thoſe Affairs which your Prince would have kept ſecret; there is nothing will ſo ſoon create an hatred of you, and conſequently your Ruin.

The Duke of *Anjou* having received from *Charles* the Ninth of *France*, his deſign of extirpating the *Hugonots* on St. *Bartholomew*'s day, communicated this to one of his Gentlemen; the King diſcourſing with the Gentleman in private, happened to mention this Secret; his Majeſty was much ſurprized at it, and cauſed this Gentleman to be killed as he was Hunting, conceiving no other way to ſecure a Secret of ſo great Importance, which the Duke had ſo inconſiderately diſcovered.

He that hath intruſted his Secret to another, hath made himſelf a Slave: And in great Perſons it's a Violence that cannot laſt long; for they are impatient to redeem their loſt Liberty. Confidence is not the Favour but the Impoſt of the Prince.

Seleucus, Surnamed *Galymaca*, a valiant Prince, being diſcomfited in Battel, was driven to break his Royal Diadem, and to get himſelf packing with Three Men, that he might not be known. After he had wandred a while in the Deſert, he chanced upon a poor Cottage, where he requeſted Bread and a little Water, to the end he might not be diſcovered; his Hoſt ſhewed him all the Kindneſs

Kindneſs and Courteſie which in him lay, well knowing that he was the King, and did conduct him in the way that he did require, who ſurely would have been nobly rewarded had not his talkative Tongue mard his Market: The King departing, ſaid, Farewel Hoſt, who anſwered, God keep you my Lord; whereat the King being much troubled, and fearing that he ſhould be diſcovered by the Indiſcretion of his Hoſt, ordered one of his Men to cut off his Hoſts Head; which was done accordingly.

As it's not Prudence to hear a Secret if of Concern, ſo many times it may be his Ruin that heard it to diſcover it.

When King *Lyſimacus* profeſſed great Kindneſs unto *Philippides* the *Comœdian*, and demanded of him what he ſhould give or communicate unto him; *What it pleaſe your Majeſty*, anſwered *Philippides*, *ſo it be not of your Secrets.*

I love not to make Windows into Mens Hearts, or pry into the Cabinet of their Secrets: It was ſmartly replied by the *Egyptian*, when one asked him what he had in his Basket; *Cum vides velatum, quid inquiris in rem abſconditam?*

No Man can endure that another ſhould pry into the Ark of his Secrets without his Privity: It's common Civility not to approach near them that read Letters or Diſcourſe privately: Cardinal *Richleu* had a great eſteem for a Perſon, and began to imploy him in his Buſineſs; the Cardinal finding the young Man

Man reading some Papers which he left upon his Table, would never after imploy him.

As *Alexander* was reading of a Letter which he received from his Mother, containing Secrets and Accusations of *Antipater*, *Hephestion* also (as he was wont) reading along with him, he let him alone: But having read it over, took his Ring off his Finger, and laid the Seal upon his Mouth; meaning thereby, that he to whom a Secret is committed, ought always to have his Mouth close.

Servo d' altrui si fa,
Chi dice il suo Secreto, a chi n'ol sa.

He makes himself a Servile Wretch
To others evermore,
That tells his Secrets unto such
As knew them not before.

Let your Heart set a Lock upon your Tongue, but be sure you your self keep the Key of it.

If at any time you fall into the Humour of Talking, put the Philosophers Bit into your Mouth, which was *Lingua, quo vadis?*

Bembo, a Primitive Christian, came to a Friend of his to teach him a *Psalm*, he began with the 39 *Psalm*: *I said, I will look to my way, that I offend not with my Tongue*: Upon hearing of which first Verse, he stopt his Tutor, saying, *This is enough for me if I learn it as I ought*: And being after Six Months rebuked

for.

for not coming again, he replied, *That he had not yet learned his first Lesson*: Nay, after Nineteen Years he professed that he had scarce learned in all that time to fulfil that one Line.

No Man ever repented of having kept Silence, but many that they have not done so.

A Man may easily utter what by Silence he hath concealed; but 'tis impossible for him to recall what he hath once spoken.

Things that are to be done, are not to be told, nor are those that are fit to be told good to be done; we pay Tribute to as many as we discover our Secrets unto.

En la boca serada Moxca no entra, says the *Spanish* Proverb, *Into a Mouth closed, a Fly never enters.*

I am unwilling at any time to entertain a Secret; but if my Friend shall make my Breast a Repository of one, I do declare, *Ubi deposuerit, ibi inveniet*, where he hath laid it, there he shall find it: Therefore I pay a great Veneration to the Memory of that excellent *Læna*, who after her two Lovers, *Armodius* and *Aristogiton*, having failed in the execution of their Enterprize, had been put to death, she was brought to the Torture, to be made to declare what other Complices there were of the Conspiracy; but she continued so constant, that she never detected any one: In remembrance of which Fact, the *Athenians* caused a Lion of Brass to be erected which had no Tongue, and placed it at the entrance of

of a Caſtle, ſhewing her invincible Courage by the Generoſity of the Beaſt, and her Perſeverance in Secrecy, in that they made it without a Tongue.

It was one of *Pythagoras's* Symbols, *Entertain not a Swallow under your Roof:* Thereby adviſing not to admit into your Society a talkative Perſon intemperate of Speech, who cannot contain what is communicated unto him.

There are a ſet of Men which differ nothing from broken Pitchers, which can hold nothing, but let it run out by babling.

Freedom of Speech I muſt confeſs is proper to Generoſity, but difference of occaſions many times renders it dangerous.

To hear much and ſpeak little, is an Heroick Vertue.

Homer had good reaſon to eſteem *Menelaus*, *Neſter* and *Ulyſſes*, (who were ſlow to ſpeak) to be the Wiſeſt amongſt all the *Grecians*, and *Therſites* a Fool for his babling.

Silence is the higheſt Wiſdom of a Fool, and Speech the greateſt Trial of a Wiſe Man.

A Man without Secrecy is an open Letter for every one to read.

It was the Advice of *Philip* Duke of *Burgundy* to Earl *Charalois* his Son, *Think to Day, and to Morrow Speak.*

A Wiſe Man draws the Curtain of Prudence before him (which is Silence) to make him walk unſeen: Yet many a ſilent Man is like a ſhut Book, which if you open and read it, you may find good Matter in it.

But

But I would not have you pay too Superstitious a Reverence to *Angenora* the Goddess of Silence, lest you make your self liable to that Paradox which was told one who was Silent. *Si Prudens sis, Stultus es, si Stultus sapiens.*

Reservedness will be your best Security, and Slowness of Belief the best Sinew of Wisdom: Never open your self but with an half Light and full Advantage: Never impart that to a Friend, which may impower him to be your Enemy; your Servants (which usually prove the worst of Enemies) you may admit into your Bed-Chamber, but never into your Closet.

A Secret, like a Crown, is no Estate to be made over in Trust, and to whomsoever you do commit it, you do but inable him to undo you, and you must purchase his Secresie at his own Price: And if you shut your Purse, he will open his Mouth.

And remember that Secrets are not long liv'd.

Consider how Precarious and Unhappy your Life and Fortune will be, which depends on so slender a Thread as anothers Pleasure; therefore let me advise you always to carry Two Eyes about you; the one of Wariness upon your self, the other of Observation upon others.

SECT.

SECT. VII.

Of Reputation.

REputation is a great Inheritance, it begetteth Opinion, (which ruleth the World,) Opinion Riches, Riches Honour; It's a Perfume that a Man carrieth about him, and leaveth wherever he goes; and it's the best Heir of a Mans Vertue.

Agesilaus being asked how one might get the greatest Reputation amongst Men, he replyed, by speaking the best, and doing the bravest things.

Reputation is made up of the Breath of many that speak well of you; if by a disobliging word you silence the meanest, the gale will be the less strong, which is to bear up your Esteem; therefore by your Civility oblige all, so your Esteem will be the greater, and the Consort the fuller.

The shortest way to attain Reputation is that of Merit; if Industry be founded on Merit, it's the true way of obtaining it.

Chi Semina virtu fama raccoglie.

The gaining of Reputation is but the revealing of your Vertue and Worth to the best Advantage.

It will be more Glory to you to perform that which hath not been attempted before, or attempted and given over, or hath been archieved,

atchieved, but not with ſo good Circumſtance, than by effecting a matter of greater Difficulty, wherein you are but an Imitator of thoſe which went before.

There was an excellent Painter obſerving that *Titian* and *Raphel*, and ſome others had gained themſelves an Honour of Primacy, was reſolved to fall to work in a groſſer way. Some demanded of him why he did not paint after the manner of *Titian* and others; he anſwered, that it was more Reputation to him to be the firſt in that groſſer way, than ſecond in a way of more Delicacy.

Having raiſed your Reputation, it will be a great Dexterity in you to preſerve it flouriſhing and green; for Reputation will grow old, and Applauſe fail, and an ordinary Novelty commonly carries it from the greateſt excellence that begins to be old; you muſt therefore always have ſomewhat that may feed expectation, and have new excellencies, as the Sun, which doth ſo often change his Horiſons, that ſo privation may make you deſirable when you ſet, and Novelty admirable when you riſe.

To Men in great places there can be nothing more fatal than a great Fame.

Non minus malum ex magna quam mala fama.

Great Merit and high Fame are like a high Wind and a large Sail, which do often ſink the Veſſel.

Alci-

Alcibiades by his noble Exploits which he atchieved on behalf of his Country, had obtained so great Reputation for his Sufficiency, that when he fail'd in the due performance of any thing, he was presently suspected; every one was apt to judge it was not because he could not do it, but because he would not.

It's Wisdom sometimes therefore to clip the Wings of Reputation, and not suffer them to grow beyond the compass of the Nest, and to commit some small Faults, and affect certain Failings on Design, (which peradventure *Alcibiades* did; this is the throwing off ones Cloak before the Eyes of Envy, which peradventure may empty her Quiver, but can never wound your Reputation.

There are Men in the World, who to advance their own Reputation, will decry the Vertue and Merit which are in others; therefore be assured, he that is out of hopes to attain anothers Vertue, will seek to disparage anothers Reputation.

I love not to raise my own Reputation to the Disadvantage of another.

Over-great *Laudatives* are often the Syncope of Reputation; for when any thing is cryed up and much talked of, the People imagine to themselves greater Perfection to be in it, than in truth there is; for Reality can never equal Imagination; so that the Perfection falling short of that Idea which they have conceived of them, and being frustrated of their Expectation, they begin to slight that which before they admired.

Reputa-

Reputation is gained by course of time, and seldom recovers a Strain; but if once broke it's never well set again; and in all Chyrurgery, there is no Plaister for a wounded Reputation.

Be studious therefore to preserve your Reputation; if that be once lost, you are like a cancell'd Writing, of no Value, and at best you do but survive your own Funeral: For Reputation is like a Glass which being once crack'd, will never be otherwise than crazy: It will beget a Contempt of you, and Contempt, like the Planet *Saturn*, hath first an ill Aspect, and then a destroying Influence.

It's easie to have an ill Name, because Evil is sooner believed, and bad Impressions are very difficult to be defaced.

The Navigation of Civil Life is dangerous, because it's full of Rocks, on which Reputation splits.

But howsoever, be careful to keep up the Reputation of your Parts and Vertue with the Vulgar; for it will be more advantage to you to be accounted Vertuous and Learned by the Ignorant, than by the Learned; for the Ignorant are many, but the Learned few.

It was a Principle in *Julius Cæsar*, not to be eminent amongst the Magnificos, but to be chief amongst the Inferiors.

Credit cannot be preserved with too great care, nor expended but with the greatest Loss; there is no such Infelicity as to survive ones Reputation, nor so great a Folly as to put it in Hazard; that brave Archer deserves

Commen-

Commendation, who refuſed to ſhew his Skill unto *Alexander*, fearing to loſe that Honour in an Hour, which he had gotten all his Life time.

It's more difficult to repair a credit once empaired, than to keep that in a flouriſhing Greenneſs, which was never blaſted.

Reputation is like *Fire*, when you have *kindled* it, you may eaſily *preſerve* it; but if once you extinguiſh it, you will not eaſily kindle it again, at leaſt not make it burn ſo bright as before.

At a time *Fire*, *Water* and *Fame* went to *Travel* together, (liking each others Company,) they conſulted that if they *loſt* one another, how they might be *retrieved* and *meet again*; *Fire* ſaid, when you ſee *Smoke*, there you ſhall find *me*; *Water* ſaid, when you ſee *Moriſh Ground*, there you ſhall find me; but *Fame* ſaid, take heed how you loſe me, for if you do, you will run a Hazard *never* to *meet* me again.

Therefore

Thy Credit wary keep, 'tis quickly gone,
Being got by many Actions, loſt by one.

SECT. VIII.

Of Vain-glory and Boasting.

I Never see a Vain-glorious Man, but make which sate upon the wheel, and said So there are some had never so little hand in any Business they think it's they that carry it: They make a Triumph of every thing they do; and it must be the Result of their Conduct.

Self-esteem is commonly punished by universal Contempt: He that praises himself, remains a Debtor to all others.

Homer was so blinded with Conceit, and over-confident in his own Abilities in Poetry, that he hath slipt a false Quantity, and left it on Record in the very first Verse of his Iliads.

Ostentation of Dignity offends more than Ostentation of Person; to carry high is to be hated, it's enough to be envied.

Never boast of your Nobility, Gentry, or of the Grandeur of your Family; for the greatest Nobility was puny to no Nobility, when Men were alike; and a Yeoman is a Gentleman in Ore, which another Age may see refin'd, and the greatest Nobleman is but a Gentleman in a Text Letter.

Between the Marquis of *Spinola* Commander of all the *Spanish* Forces in the *Netherlands*, and

and the Prince of *Orange* who commanded the Army of the *Dutch*, there was a great Rivality; the Prince derogating from *Spinola* ſaid, that he was ſprung out of a Merchant, and conſequently not capable of any competition with him, who came of a Princely Extraction; the Marqueſs ſent him word That it was a more glorious thing for a Merchant to have command over Princes, than for a Prince to be commanded by Merchants.

I knew a Man who by Profeſſion was a Butcher, and raiſed a conſiderable Eſtate, and purchaſed a Coat of Arms; he left ſeveral Sons, who much boaſted of their Gentility; falling one day into Diſcourſe with a Gentleman of a very antient Family, and highly extolling their Coat of Arms, the Gentleman asked them what their Coat was, they told him a Flaming Torch; the Gentleman replyed, that a Flaming Torch was but a Cows Taile reverſed. A ſmart Reprimand.

If any Man would ſet himſelf off, let him do it rather by a great perſonal Worth, than by a borrowed Character.

A Ranting and Boaſting Man, is like a Drum, which makes a great Noiſe, but look in it, and there is nothing.

I will not with the *Egyptians* vaunt of my Nobility, nor with the *Arcadians* contend for Antiquity with the Moon; Vertue is my Creſt and Nobility.

Thoſe Perſons who vainly boaſt of their Nobility and ancient Deſcent, (having nothing elſe) are like the Man of the *Abidenes*,

Qui ſe credebat miros audire Tragedos,
In vacuo lætus, ſeſſor plauſorque Theatro.

Or like unto that ignorant Rich Man *Calviſius Sabinus*, who thought himſelf very Learned, becauſe he maintained Learned Men about him.

Sometimes a few Grains of Vain-glory may ſet forth a Mans Worth and Merit, and like Varniſh to Cielings, make him ſhine, as it did *Sigiſmond* of *Lunenburg*. Without ſome Feathers of Oſtentation, the Flight had been but ſlow; and though *Sigiſmond* had taken good Aim, yet he could never have hit the Eagle without them.

There are a ſort of Men which magnify themſelves as if they were the only Oracles in the World, and that the whole Orb of Learning moved in their Heads; but I muſt tell you as amongſt Wiſe Men, he is the Wiſeſt that thinks he knows leaſt: So among Fools, he is the greateſt that thinks he knows moſt.

It can be no Glory to any Man to be Proud of his Knowledge, if he conſiders, that much of the Knowledge of the Arts we profeſs, we have been inſtructed therein by the very Beaſts and other Creatures; of the Spider we learn to Spin and Sow; of the Swallow to Build; of the Nightingal Muſick; of divers

divers Creatures Physick; the Goats of *Candia* being shot with an Arrow, do choose out from a Million of Symples, the Herb Dittany, and therewith cure themselves; the Tortoise having eaten of a Viper, doth seek for wild Marjoram to purge herself; the Dragon clears her Eyes with Fennel; the Cranes with their Bills do minister Glisters of Sea-water unto themselves.

We cannot derive the Pedigree of Knowledge so high as *Solomon*, much less from reading it on *Seth's* Pillars; only with astonished Ignorance, we may see its Epitaph in Confusion on the Plains of *Shinar*.

He that doth not know that he is weak, is but weak in Knowledge.

A litte Esteem of ones self, hinders a great deal from others; boasting may gain Applause from Fools, but it puts a Wise Man to the Expence of a Blush.

I value the Asterisk of one Wise Man, more than the Euges of a Multitude, or the *Io Peans* of the many; prudent *Antigonus* placed his whole Renown in the single Testimony of *Zeno*.

A Poet being derided for acting of a Tragedy, none being present but *Plato*, answer'd, That this one Person is more than all the *Athenians* besides.

Vain-glorious Men are the Scorn of Wise Men, the Admiration of Fools, the Idols of Parasites, and the Slaves of their own Vaunts.

These Men expose their Actions to the Publick, as Painters do their Pieces drawn in

Water Colours, (which are Representations of what was only in their Imagination) to be gazed at, and admired by the Multitude.

One boasting to *Aristotle* of the Greatness of his Country; that, saith *Aristotle*, is not to be considered; but whether you deserve to be of that great Country.

When a Man comes once to be blown up with this Tumour of adoring himself, farewel Respect and Reverence to all others.

Aristotle seeing a Youth very conceited, and withal ignorant; Young Man, saith he, I wish I were what you think your self, and my Enemies what you are.

Wind puffs up empty Bladders, Opinion Fools.

Socrates perceiving *Alcibiades* to be exceeding proud, and boasting of his Riches and Lands, he shewed him a Map of the World, and bid him find out *Attica* therein, which done, he desired that he would shew him his own Lands; he answered they were not there; Do you boast, replyed *Socrates*, of that which is no considerable part of the Earth?

He that is his own Appraiser, will be mistaken in the Value. It was *Jugurth*'s Glory, *Plurimum faciendo, & nihil de seipso loquendo*; by this he grew greater than Envy, and received the Honour and Regard of Posterity.

The bravest Men having been satisfied that they had done a Noble Action, and that they had well done, was a sufficient Recompence for the doing of it.

Agricola

Agricola, (saith *Tacitus*) notwithstanding his many Services done to the Empire) *Nunquam in suam famam gestis exultavit*, did never boast of any Action to his Fame, but (as an inferior Planet) did modestly acknowledge the light he had to be wholly derived from a higher Sun.

Germanicus having calmed and allayed the tumultuous Broils and Insurrections of the *Germans*, caused a Pyle of Weapons to be raised with this stately Title, *Debellatis inter Rhenum Albimque Nationibus, Exercitum Tiberii Cæsaris ea Monumenta, Marti, & Jovi, & Augusto Sacravisse*; that the Nations between the *Rhine* and *Albis* being overcome, *Tiberius Cæsar*'s Army had consecrated those Monuments to *Mars*, *Jupiter*, and *Augustus*, but added nothing of himself.

He is doubly excellent, who confines all his Excellencies and Perfections within himself, without boasting of any; he is in the Ascendent of Applause by a way not much frequented.

Make not your self a Figure among Cyphers.

No Man is content with his own Condition though it be best, nor dissatisfied with his Wit though it be the worst.

In the Kingdom of the Blind, he that hath but one Eye is a Prince.

When I have done a Kindness or good Office to any, I never love to boast of it; for that of a doubtful Friend is to make a certain Enemy.

Nothing will give a greater Luſtre to all your Virtues than Modeſty.

Never magnify your ſelf or boaſt of your great Actions, (that's Pedantry) and as in Falconry, ſo take it for a Truth, That thoſe of the weakeſt Wing, are commonly the higheſt Flyers: Reſt ſatisfied to do, and leave it to others to talk of it.

'Tis the Employment of a great Soul rather to do things worthy to be admired, than than to admire what himſelf hath done.

There are ſome who hold it the chiefeſt Honour to be thought the Wonder of their times; which if they attain unto, 'tis but the Condition of Monſters, that are generally much admired, but more abhorred.

SECT. IX.

Of Cenſure and Detraction.

THere are a ſort of People that love to look on the knotty ſide of the *Arras*; and take little Notice of the excellent Figure that is wrought upon the right ſide of the Hangings: If they ſee many Perfections in a Man, and ſpy but one Failing in him, that muſt eclipſe the Glory of all the other;

Ubi multa nitent, non ego paucis offendor maculis.

I have ſo many Failings in my ſelf, that I never cenſure any Man; if I do, I cenſure my ſelf moſt: I love not to reprehend that in another which I find in my own Breaſt; I affect not to play the *Epicure*, and inveigh againſt Luxury; or be perfidious my ſelf, and expect exact Fidelity from my Neighbour.

A Wiſe Man which values himſelf upon the Score of Vertue, and not of Opinion, thinks himſelf neither better or worſe for the Opinion of others.

I have often admired how it ſhould come to paſs, that every Man loving himſelf beſt, ſhould more regard other Mens Opinions concerning himſelf than his own.

When one told *Peliſtarchus* that a notorious Railer ſpake well of him; *I'll lay my Life* (ſaid he) *ſomebody hath told him that I am dead, for he can ſpeak well of no Man living.*

He that thinks himſelf injured, increaſe them within himſelf; for either he hath deſerved this, or hath not; if he hath, it's a Judgment; if he hath not, it's an Injuſtice. When you diſcover any Faults in others, make the right uſe of them, which is to correct and amend the like Failures in your ſelf; therefore when you obſerve any Miſcarriages in others, forget not to put this Queſtion to your ſelf, Am not I ſuch another?

Moſes an Abbot and a Religious Perſon, was heretofore called to give Sentence againſt a Perſon that had offended; he came, but withall, brought a Bag full of Sand upon his Shoulders; being demanded what he meant

by that; *They are* (said he) *my Sins and Errors which I can neither sufficiently know, and am scarce able to bear: How then shall I judge of another?*

We live upon the Credit and Reports of others; Truth seldom comes pure to our Ears, especially when it comes afar; for then it takes some tincture of the Passions it meets with by the way; it pleases or displeases according to the Colours that Passion or Interest gives it.

Men usually frame both Opinions and Censures according to the Mould of evil in themselves: They are not most guilty that are most blamed; those who speak against *Machavil* practise him most.

They that of every slip advantage take, (make.
Find but those Faults which they want Wit to

The first report makes no impression upon me; for Falshood many times marches in the Front, and Truth follows in the Rear. I always keep a Door open for a second or third Information; to do otherwise, it may be pernicious and give advantage to the Artifice of Malice, and ill-disposed Persons hasten to give the Tincture to Credulity.

There is none so innocent as not to be ill-spoken of, none so wicked as to want an Advocate: *Fame*, like a River, beareth up things light, and drowns those which are weighty and solid.

A Man must know many things first, before he be able truly and judiciously to judge of another, or of his Actions.

It's a harder thing to avoid censure, than to gain applause; for this may be done by one great or wise Action in an Age; but to avoid censure, a Man must pass his whole life, without saying or doing one ill or foolish thing.

Consider how apt Men are to be mistaken in the Judgment of others: It was a long time that *Democritus* was taken for a Madman, and before *Socrates* had any esteem in the World; how long was it before *Cato* could be understood? nay, he was affronted and condemned, and People never knew the value of him till they had lost him.

Let no Man be confident of his own Merit; the best do Err: Let no Man rely too much of his own Judgment; the Wisest are deceived.

Who is so happy to please all, and be envied of none? who is so good that none complain of? The *Athenians* were displeased with their *Simonides* because he talked too loud: The *Thebans* accused *Pannuculus* that he spit too much: The *Carthagenians* spake ill of *Hannibal* because he went open Breasted, with his Stomach bare: Others laughed at *Julius Cæsar*, because he was ill girt.

Before you censure others, see all be well at Home, otherwise you will prove such a *Censor Morum*, as was *Manilius Plancus* in the *Roman* Story. *Qui nihil obiicere posse adolescentibus,*

tibus quod non agnoſceret Senex: Or you will be condemned as the Phyſitian was by the *Tragedian*, for pretending to heal other Mens Diſtempers, and at the ſame time his own Soars ran.

Cum tua pervideas Oculis Male Lippus inunctis,
Cur in amicorum vitia tam cernis acuté?

I love not to Arraign other Mens Faults, and leave my ſelf out of the Indictment; I am not curious to know what my Neighbour hath ſaid or done, or hath attempted; but only what I do my ſelf, that it may be Juſt and Honeſt.

When I meet with any thing that diſpleaſes me; before I condemn it in others, I enquire if I be not guilty of it my ſelf; by ſo doing, from whatſoever I hear or ſee, I draw ſome advantage; and things are at a good paſs when one Man is the better for another Man's Faults.

One Man's Fault is another Man's Leſſon, which made the Muſician to ſend his Scholars to a bad Player, to avoid his Faults and ill Cadences.

Man is a Tree, the Fruit whereof is never ripe but in the latter Seaſon; his Nature cannot be diſcovered while it is in Green; we muſt ſee the Flower and Fruit of it: *Is di loda la Sera*, ſaith the *Italian*, the Evening crowns the Morning, and the Life of Man muſt be cenſured by the end.

Be

Be not Cenſorious, for thou knoweſt not whom thou judgeſt: It's a more dextrous Error to ſpeak well of an evil Man, than ill of a good Man.

A Cenſurer is more than any other obnoxious to Cenſure; for taking upon him to judge of others, he is ſuppoſed leſs faulty than the reprehended; they are invited to a more ſtrict Conſideration of his Life and Actions, and no leſs, but rather much more to cenſure him, than he another.

Never imploy your ſelf to diſcern the Faults of others, but be careful to mend and prevent your own.

Imitate *Socrates*, whoſe Cenſure being required of an Unlearned Book, anſwered, *That he thought thoſe things which he underſtood not, as good and worthy of Commendation, as thoſe which he underſtood*: Thus ought all wiſe Men to do.

If I ſee a Vice in any Man, I reprove the Vice, without the reproaching of the Perſon: I love not to ſtrike too hard upon others, becauſe I know I my ſelf do often deſerve Blows.

When I am told that any Man hath reproached me, or ſpake ill of me, I am not much concerned, but behave my ſelf according to the Maxims of Prudence and Charity; and conſider I have this but at ſecond hand, I can hardly believe it, or if he did ſay it, ſomebody hath abuſed him, I am confident he hath no ill meaning in it; nay, it may be he ſaid

said it on purpose that I should hear of it a-gain, and be the better for it.

All the Artillery of Slander I receive upon the Shield of Patience, and behave my self as that old Courtier did, who being asked how he kept himself so long in Favour, answered, *By receiving Injuries and ill Language, and crying your Humble Servant for them.*

I care not for Reproaches, because I value my self only upon Conscience, not Opinion. When I am ill spoken of, I consider, if I have not deserved it, I am never the worse; if I have, I'll mend.

If a Jewel be right, no matter who says 'tis a Counterfeit: If my Conscience tells me that I am Innocent, what do I care who tells the World that I am Guilty?

Malice may imploy her Quiver against me, but cannot wound: A Scandal is only a slight stroke upon the Party injured, and returns with the greater force upon him that gave it; like Arrows shot into the Air, which return back to the Earth again.

I durst never speak ill of any; if of a good Man, it is Impiety; if I meet with a bad one, I always give him my Prayers.

I do not love to carry Swords in my Tongue, to wound the Reputation of any.

If a Futile and Talkative Person revile you, he is not much to be regarded; but if a close and reserved Fellow do it, have a care of him.

Dionysius the Elder, hearing that Two Young Men very much reviled him and his Tyranny

in their Cups, he invited both of them to Supper; and perceiving that one of them prated Freely and Fooliſhly, but the other drank Warily and Sparingly; he diſmiſſed the Firſt as a Drunken Fellow, whoſe Treaſon lay no deeper than his Wine, and put the other to Death as a Diſ-affected and Reſerved Traitor.

Zeno being demanded how he behaved himſelf when he was reviled? He ſaid, *As an Ambaſſador diſmiſſed without Anſwer.*

Whoſoever is vexed at a Reproach, would be proud if he were commended.

A Conceit upon a Squint Eye, a Hunch Back, or any Perſonal Defect, paſſes for a Reproach, and why may we not as well hear of it as ſee it?

Calumny to a Vertuous Perſon, is no more than a Shower into the Sea.

When *Petilius* and *Quintus* accuſed *Scipio* of many Crimes before the People; *On that very day* (ſaid he) *I conquered* Hannibal *and* Carthage: *I for my part am going with my Crown on to Sacrifice in the Capitol, and let him that pleaſeth Vote upon me.* Having thus ſaid, he went his way, not regarding them or their Accuſations.

There is nothing ſo unwelcome to me, as when I hear ill and unqualified Language given of another: *Mnemon* hearing of a Mercenary Soldier, with many bold Reproaches exclaiming againſt *Alexander*, lent him a blow with his Launce, ſaying, *He had hired him to Fight againſt* Alexander; *not to Rail.*

If

If any one tells me ſuch a Man ſlandred me thus and thus, I never Apologize for my ſelf, but anſwer him again only thus, *He knows not my other Faults, if he did, he would never have reckoned only thoſe you tell me of.*

There is no Protection againſt a depraving Tongue, it's ſharper than *Actius* his Razor; I had rather ſtand at the Mercy of a *Baſiliſco* or *Serpentine*, than the Fury of an Outragious Tongue.

'Tis Kingly to do well and hear ill; if I can but act the one, I ſhall not much regard to bear the other.

Let your Diſcourſe of others be fair; ſpeak not ill of any; if you do in his Abſence, 'tis the Property of a Coward to ſtab a Man behind his Back; if to his Face, you add an Affront to the Scandal; he who praiſes, beſtows a Favour, but he who detracts, commits a Robbery, in taking from another what is juſtly his; every Man thinks he deſerves better than indeed he doth; therefore you cannot oblige Mankind more, than to ſpeak well: Man is the greateſt Humoriſt and Flatterer of himſelf in the World.

I have obſerved, that no Men are ſo ready to ſully the Honour and Reputation of others, as thoſe which deſerve the worſt themſelves; yet I have ſo much Charity for them, that many times they do it not ſo much out of a principle of Malice, as thereby to gain a Reputation (as they think,) of being Vertuous and Juſt themſelves: therefore if any Perſon ſhall ſpeak ill of you, I adviſe you not to diſ-

quiet your ſelf; but endeavour to live ſo vertuouſly as the World ſhall not believe that to be true which is reported of you; and you muſt underſtand, that many ſpeak ill, becauſe they never learned to ſpeak well.

Your own Innocency will be a back of Steel unto you, and a clear Soul, like a Caſtle againſt all Artillery of depraving Spirits, is impregnable; howſoever it will be your Wiſdom to carry a Counterpeſt or Antidote in your Ears againſt the Poiſon of Virulent Tongues.

It was an inſtance of great Prudence in the Earl of *Carnarvan*, when diſcourſing with a Doctor of Phyſick, the Doctor told him he lyed; the Earl (though a Perſon of much Honour and Courage,) without any Paſſion replyed, That he had rather take the Lye of him Twenty times, than Phyſick once: This was a Noble gallantry of Spirit; for a Lye, like falſe and counterfeit Mony, though a good Man may receive it, yet he ought not in Juſtice to pay it.

I am not much concerned if the *Plebean* Heads take me for the Image of a Fly, a *Nullo*, a Cypher; Nay, if they tell me I am a Fool; I can have the ſame ſentiments with that great Chancellor, who when Cardinal *Woolſey* told him he was the verieſt Fool in the Counſel; God be thanked, ſaid he, that my Maſter hath but one Fool here. I do deſire to honour my Life, not by other Mens Opinions, but by my own Actions.

Si vis beatus esse, cogita hoc primum contemnere, & contemni; nondum es felix, si te tuus non deriserit.

However disoblige none, for there is Person so contemptible, but it may be in power to be your best Friend or worst Enemy: No Enemy is contemptible enough to be despised, since the most despicable command greater strength, Wisdom and Intent than their own, to the Designs of Malice Mischief. The Eagle is not safe in the Arms of *Jupiter*, the Day she offends the little *Bee* Have a care of an Ox before you, of an behind you, and of the Priest on either of you. If you do Courtesies to a Hundred Men, and disoblige but one, that one shall more active to your ruin, than all the other shall be to serve you. Therefore if you would gain respect, turn Usurer, and make all Men enter into Obligations to you. The World a Shop of Tools, of which the Wise Man only is the Master.

SECT. X.

Of Passion.

A Wise Man is a great Monarch, he has an Empire within himself; Reason commands in chief, and possesses the Throne and Scepter. All his Passions like Obedient Subjects do obey; though the Territories seem

ut ſmall and narrow, yet the Command and Loyalty is great, and reaches further than e that wears the Moon for his Creſt, or the ther that wears the Sun for his Helmet.

Latius regnes avidum domando Spiritum, quam
Si Lybiam remotis Gadibus jungas,
Si uterque Pœnus ſerviat uni.

Paſſion and Reaſon are a kind of Civil War within us, and as the one or the other ath dominion, we are either good or bad.

He that can ſubdue his Paſſions, ſhall obain a more glorious Victory than if he plaed his Standard in the furtheſt Confines of *Aſia* and *Africa*, and his triumph is more renowned, than if he had overthrown the *Medes* and *Perſians*.

Fabius had never conquered *Hannibal*, if he had not firſt overcome himſelf.

They which have Conquered Nations, driven Armies before them, and ſubdued all open Enemies, they have been Conquered by their Paſſions, without any reſiſtance.

Alexander when he was Maſter of the World, was yet a Slave to his Paſſions, and was led in triumph by them.

If you can but tune your Paſſions, and reduce them to Harmony by the Key of Reaſon, you will render your ſelf as pleaſant and eaſie, as the Birds and Beaſts were in *Orpheus*'s Theatre, when they liſtened unto the Airs and Accords of the Harp.

You

You are a part of the Universe, I would not have you by any disorderly and irregular Passions to disturb the Harmony of it, and become a Jarring String in so well tuned an Instrument.

Heap up Gold, gather together Silver, and raise Pyramids of Honour; if you do not compose the disorders of your own Mind, stint your Desires, and deliver your self from fears and cares, you do but rack Wine for a Man in a Fever.

The way to secure your Passions, is to subdue your Desires; if they be ill, not to permit them to advance; if good, so to moderate them, as not to expect for the future a greater favour than the nature of the thing, and the inconstancy of Fortune will permit, always ballanoing what you hope for, with what you fear; for a Wise Man ought to live no more in hope than in fear, nor put it into the power of Fortune, to take any thing from, or add any thing to his felicity.

It's the greatest Dominion to rule one's self, and to govern his Passions the triumph of Wisdom.

I will never gratify my Enemies, to shew my self concerned in any Passion.

A Mind transported with Passion, rejects the best Reasons, and retains the worst Opinions; like a Bolter which lets the Flower pass, and keeps nothing but the Bran.

A Wise Man hath Reason on his side, and never falls into Passion.

Of all Paſſions there is none ſo extravagant and outragious as that of Anger; other Paſſions ſollicit and miſlead us, but this runs away with us by force, hurries us as well to our own as to anothers ruin; it falls many times upon the wrong Perſon, and diſcharges it ſelf upon the Innocent inſtead of the guilty, and makes the moſt trivial Offences to be Capital, and puniſheth an inconſiderate Word perhaps with Fetters, Infamy or Death: It allows a Man neither time nor means for defence, but judges a Cauſe without hearing it, and admits of no mediation: It ſpares neither Friend nor Foe, but tears all to pieces, and caſts Human Nature into a perpetual ſtate of War.

Look upon an Angry Man in the fit of his Rage, and you may ſee all *Africa* and its Prodigies in him; he is more ſavage than the Tygers there; blow him into a Flame, and you may ſee *Vulcanos*, *Hercanes* and *Boraſcos* in him.

When you are in the higheſt Rage and fit of Anger, preſently run to your Looking-Glaſs, there you ſhall ſee your Blood boiling with Choler, your Eyes ſparkling with Fire, your Hair ſtanding on end, your Face diſtorted with Menacing Poſtures, inſomuch as the ſpectacle of your own Deformity will render you frightful to your ſelf. In this Paroxiſm of Rage, the beſt Antidote (that I know) againſt the malignity of this Diſtemper is, to apply Lenity to it, that will recompenſe all again, becalm the Mind, and keep it in ſuch

a becoming temper, that its not moved in it self, nor suffers any passionate eruption or sally of the Spirits and Blood into the other Members that may cause any the least Indecorum.

The Torrent of Passions are like troubled Waters in a great Tempest; Reason will be your best Pilot to bring you into a safe Port; but you must have a care you do not increase the Storm by any unwary Word or Action, or kindle a Fire while the Wind is in a corner, which may blow it on your Face.

It was *Pythagoras Symbol*, Cut not Fire with a Sword; advising not to exasperate an angry Person, but to give way to him.

Have not to do with any Man in his Passion, for Men, contrary to Iron, are wont to be wrought upon when they are hot.

Give place to the current of Fury, and let it have its full source; when it's at the highest, it will turn again, and then you shall have the Tide as strong with you, as before it was against you.

I fear unruly Passions more than the Arrows of an Enemy, and the slavery of them, more than the Fetters of a Conqueror.

There is no surer Argument of a great Mind, than not to be transported to anger by any Accident whatsoever: The Clouds and Tempests are formed below, but all above is quiet and serene, which is the Emblem of a brave Man, that surpasses all Provocations, and lives within himself.

Obviate

Obviate the first motion of Passion; if you cannot resist the First, you will far less resist the Second, and it still grows worse and worse; for the same difficulty which in the beginning might have been surmounted, is greater in the end.

Passions are the Elementary Humours of the mind; so soon as they begin to be turgid and exceed, the Mind becomes sick, and if the Distemper rises to the Mouth, and break into Anger, it betrays the Tower of Reason to the fury of an insulting Passion: When once your Passions are known, all the Avenues and Sally-Ports of the Will are discovered, and by consequence may be commanded. Therefore I do advise you to apply your self to subdue your Passions, and then so artificially to dissemble them, that no Spy may be able to unmask your Thoughts; here to dissemble is a great instance of Prudence; by this means you so cunningly hide all your Imperfections, that the sharpest Spy shall not discover them.

You must keep your Passions in your Power, as *Ulisses* did the Winds in his Bottle, and deal with them as we do with Mad Men, keep them in Chains for fear of Mischief; for otherwise a Wild Beast is not so ungovernable.

Some Persons are above our Anger, others below it; to contend with our Superiors is Indiscretion, and with our Inferiors an Indignity.

Anger may make Dull Men Witty, but it keeps them Poor.

Diogenes

Diogenes at a time was disputing of Anger an insolent young Fellow to try if he could put him besides his Philosophy, spit on his Face. Young Man, said *Diogenes*, this does not make me angry yet, but I am in some doubt whether I should be so or no.

Be circumspect in every thing you speak or do, as if your Enemies stood at your Elbow and overlook every Action; this will beget in you vehement Desires and earnest Endeavours of restraining your disorderly Passions; this will fill your Mind with good Thoughts and Resolutions to proceed in a vertuous course of Life.

Passions are a great deal older than our Reason; they came into the World with us, but our Reason follows a long time after.

There is not a more effectual Remedy against Anger, than Time and Patience.

A Servant of *Plato* having committed a great Fault, *Speucippus*, says he, do you beat that Fellow, for I am angry; so he forbear striking him, for the very reason that would have made another Man do it.

When I see my Friend in a great Rage against any Person, I pretend to be Angry too; I joyn with him not only in the opinion of the Injury, but in the seeming continuance of the Revenge; by this means I get time, and by advising some greater Punishment, I delay the present, and so abate his Fury.

The first step to the Moderation of Passion is to perceive that you are falling into Passion; by that means you enter the Lists with a full power

power over your self, and may consider how far its necessary to give your resentment; with this reflection you may be Angry, and put a stop to it as you please.

If your Passions were duly considered, you should need no other Cure than the consideration of them; let the first fervour abate, and the Mist which darkens the Mind will be either lessened or dispelled.

It's a sign of a rich stock of Sense to know how to prevent and correct ones Humour; since it's a Disease of the Mind, wherein a Wise Man ought to govern himself as in a Distemper of Body.

Take away the cause of Passion, and you will never sally into Passion. When a Stranger brought *Cotis* some Earthen Vessels Thin and Brittle, but delicately shaped, and admirably adorned with Sculptures, he requited the Stranger for them, and then brake them all in pieces; Lest said he, my Passion should provoke me to punish excessively those that should break them.

He that would exercise a Power profitable to himself, and grievous to no body else, let him practise it upon his Passions.

Plato was about to strike his Servant, and while his Hand was in the Air, he checked himself, but still held it in that menacing posture: A Friend of his took notice of it, and asked him what he meant; I am now says he punishing of an Angry Man: So that he had left his Servant to Chastise himself, for he thought it was not fit that a Servant should be

in his power that was not his own Master.

To be angry at Anger, is almost the only justifiable exercise of this Passion; for it's an affection so unquiet and turbulent, that if it once seise us, it unmans us by the transports of Anger: Evils are not removed but made worse, and the very Anger does more hurt than the Injury we complain of; other Passions rise in us by degrees, but this flushes like Gun-powder, blowing up all in a moment: Anger may glance into the Breast of a Wise Man, but it rests in the Bosom of Fools. A good Man is never angry at any thing but a Sin; and he that is angry with this Sin, shall never sin in his Anger.

If you be naturally disposed to Anger, frequent the Company of the Patient; by this means, without any labour, you will attain to a fit Temper; for Conversation is of great moment: Manners, Humours, nay, Opinions are thereby insensibly communicated.

Never be so below your self, as to let any Passion be above you; be assured when Passion enters in at the Fore-gate, Wisdom goes out at the Postern.

He who commands himself, commands the World too; and the more Authority you have over others, the more command you must have over your self.

I cannot but admire at the temper of that *Persian*, who in his Fury, threatned the Tempest, and whipt the Sea.

It is a Sorrow to me, to see a Passionate Man scourge himself with his own Scorpions,

and

and in the midst of his innocent Contentments, fondly to give himself Alarms.

It's the infelicity of many Men, to sally into the greatest Passion upon the least occasion; not unlike that Gentleman, (though Learned, yet none of the Wisest) when seeing his Man at Plough, fell into a great Distemper, and was much incensed against him, because he did not Plough *Secundum artem*, in drawing his Furrows Mathematically, and in *Linea Recta*, as he said; a Friend of his standing by, told him, that he had little reason to be displeased, if he considered the small difference between *Errare* and *Arare*.

I am not troubled, if I see a Butter-fly in the Air, and cannot catch it.

Be thou like the *Caspian* Sea, which is said never to Ebb or Flow.

'Tis more Prudence to pass by Trivial Offences, than to quarrel for them; by the last you are even with your Adversary, but by the first above him.

SECT. XI.

Of Injuries and Revenge.

WHen I have an Injury done me, I never set the Beacon a Fire, nor am I troubled: I consider who did it; if my Kinsman, he did it ignorantly; if my Friend he did it against his will; if my Enemy, it's no more

than I expected; I ever put a fair Construction upon any thing that happens to me.

Archelaus when one sprinkled Water upon him, and his Friends aggravated the Crime; *You are mistaken,* said he, *he did not sprinkle it upon me, but some other Person he took me to be.*

I have often found by experience, that I have fallen into no great Inconveniencies when I have taken Wrongs patiently.

And we shew our selves greater than our Adversaries, when we let the World see that they cannot trouble us; when Children and Fools do us the same things, that we fret at in others of more advanced years, we pass them without a Frown, which shews, that 'tis not the acts done us by our Enemies, but our own Resentment which Injures us.

I bear the Injuries of others, with the same patience that a Physician doth those of a Phrenetick Patient: I can patiently sustain all outragious Insults against me; my desire is to arrive at Heaven, and I ever bless the hand which shortens my Journey.

If an Injury be done me, if I do my part, there is no hurt done; it's in the Nature of an Enemy to do mischief; and it's my Duty to requite Evil with Good: I make use of it for the exercise and trial of my Vertue; I confront it with the Innocency of my Life, and the Security of a good Conscience; I am not much moved, but keep my self still chearful, and fixed in my Station.

A Man that walks in the Streets of a Populous City, must expect to meet with a slip in one

one place, a ſtop in another, a daſh of the Kennel in a third; juſt ſuch are the Adventures of Life, and with the ſame conſideration are they to be undergone.

So long as there are bad Men in the World, there will be Villany in it; and he that is reſolved to fret himſelf for whatſoever he ſees amiſs, ſhall never have one quiet hour while he lives.

I would have you practiſe to be a good Wreſtler, that whatſoever falls upon you, you may be ready for it, and that nothing may caſt you down.

If you are injured, you do your Adverſary too much Honour to take notice of it; and think too meanly of your ſelf to revenge it; let me adviſe you to diſſemble an Injury, when you have not the Power to revenge it; and generouſly to forgive it, when you have the means to do it.

'Tis a noble way of Revenge, to forget and ſcorn them; for Reſentment doth but encourage that Malice which Neglect would diſſipate. *Lewis* the Twelfth of *France*, being adviſed by ſome of his Council to puniſh ſuch as were Enemies to him when he was Duke of *Orleans*; anſwered like a Prince, *That it did not ſuit with the Glory of a King of* France, *to revenge the Injuries done to the Duke of* Orleans.

In Revenge we act the Executioner, but we perſonate a Prince when we Pardon; in the one we beſtow a Favour, and ſo are Noble; but in the other we diſcloſe our Infirmity, which is ignoble.

He who pardons, proclaims, That by so doing, he fears not his Enemies for the future; but Revenge implies a fear of what we desire upon that account to lessen.

I am not in my Nature Revengeful, for he that is, keeps his Wounds open, which otherwise would close of themselves.

When I am more powerful than he that injured me, I never take advantage of him, for that is as mean, as for an armed Man to force his Enemy to fight when he hath no Weapon; and if I have no power to repel it, I never storm, for Choler without Power, is like a Wind that makes a noise, but cannot hurt.

Pardon is a Glorious kind of Revenge; I think my self sufficiently revenged of my Enemy if I pardon him. *Cicero* did more commend *Cesar* for pardoning *Metellus*, than for the great Victory obtained against his Enemies.

I prefer the Glory of pardoning before the pleasure of a Victorious Revenge; for sometimes former Revenge hath been the cause of future Repentance; and the pleasure of doing evil, turns into the displeasure of having done it.

It's the work of Prudence to prevent an Injury, and of a great mind, when done not to revenge it: He that hath Revenge in his Power, and does not use it, is the great Man: It's for low and Vulgar Spirits to storm and transport themselves: Subdue your Affections; To indure Injuries with a brave mind, is one half of the Conquest.

I Honour *Epictetus* more for his Ἀνέχου καὶ ἀπέχου, *Bear and Forbear*, than if he had built a Pyramid.

He that doth an Injury to another, doth it to himself, and it's many times repaid with full Interest.

At a time the Lion being very Sick, all the Beasts of the Field came to visit him, only the Fox did neglect to do his duty; the Lion much admired the unkindness of the Fox; the Wolf told the Lion, *That many times he spake to the Fox to wait upon him, but could not be prevailed with*; and represented it with all disadvantages to the Fox, insomuch as the Lion was much displeased; whereupon the Lion sent a Summons to the Fox, who appeared; and being asked by the Lion, why he would not give him a visit knowing he was so ill; the Fox told the Lion, *That he had been much troubled that his Majesty had not been well, and had consulted all the Physicians for some Cure for him, who unanimously did agree that there was nothing better, or would sooner deliver him from his Distemper which was upon him, than to get a fat Wolf and flea him alive, and lay the Skin hot to his Body*: The Lion thanked the Fox for his care and regard of him. In some short time after, the Wolf came to wait upon the Lion, the Lion ordered him to be apprehended and to be flead, and laid his Skin hot to his Body, according to the direction of the Fox; by that means the Lion was perfectly recovered, and the Fox quitted Scores with the Wolf for his ill Office done him to the Lion.

Do Injury to no Man though never so mean, for once in Seven Years he may have an opportunity to do the greatest Man much good or harm.

At a time a Mouse troubled a Sleeping Lion, and disturbed him, and happened to fall under his Paw; he desired the Lion to spare him, he was but a Mouse, and yet might live possibly to do him a kindness: But howsoever he was not worth his Indignation; thereupon the Lion let the Mouse go. Some time after the Lion was taken in a Net, the Mouse hearing of it, in Gratitude came and eat asunder the Net, and delivered the Lion, who for all his Greatness, could not deliver himself.

I shall commend unto you St. *Bernard's* Legacy, which if Story speaketh Truth, was Engraven upon his Tomb: *Tria vobis fratres observanda relinquo, quæ ut potui observavi. Primo, homini Scandalum feci; si quando incidit, sedavi ut potui. Secundo, Minus semper sensui meo quam alterius credidi. Tertio, læsus de lædente nunquam vindictam petii: Ecce Charitatem, Humilitatem & Patientiam vobis relinquo. Brethren, Three things I leave unto you to be observed, which as I was able I observed.* First, *I never gave offence to any; if at any time it hapned, I pacified it as well as I could.* Secondly, *I always gave less credit to my own Sentiments than to those of others.* Thirdly, *Being injured, I never revenged it; Behold, I leave unto you* Charity, Humility *and* Patience.

When

When you have an Injury done you, consider what it is that disturbs you; it's not the thing it self but Opinion; remove the Opinion, and you will not think your self wronged: Nothing can hurt you, except you joyn with it to hurt your self: The Mind is safe and unaccessable, and out of the reach of Injuries; the thing we complain of is without us, and stands still and quiet; it's from Opinion within us, from whence the Troubles and Tumults do proceed; we make our selves more Injuries than are offered us, and the apprehension of wrong doth us more harm than the smartest part of the Wrong.

Catch not too soon at an Offence, nor give too easie way to Anger; the one shews a weak Judgment, the other a perverse Nature.

Hath any Man wronged you? be bravely revenged; slight it, and the work is begun; forgive it and it is finished: He is below himself that is not above an Injury.

The best Remedy of an Injury, consists in the forgetting of it; but many times we forget the Remedy, and those things are best remembred, which ought most to be forgotten: A Fool struck *Cato*; when he was sorry for it, *Cato* had forgot it, for saith *Seneca*, *Melius putavit non ignoscere quam agnoscere.*

Hath any wounded you with Injuries? meet them with Patience; hatty Words rankle the Wound, soft Language dresses it; Forgiveness cures it, and Oblivion takes away the Scar.

King *Antigonus* one Night hearing ſome of his Soldiers railing againſt him, when there was but a Hanging betwixt them; putting it gently aſide, *Soldiers*, ſays he, *ſtand a little further off, for fear the King ſhould hear you.*

When an ill Office is done me, I am not diſpleaſed, becauſe it ſhall not be in the power of my Enemy to make me angry, or put me into paſſion: I pardon others, as though I did daily offend my ſelf, and ſo abſtain from offending, as though I pardoned no body.

All the Art that I uſe to vanquiſh my Enemies, is, to do them all the good I can.

If you be diſpleaſed with every Peccadillo, you will become habitually froward: Learn to be patient, by obſerving the Inconveniencies of Impatience in other Men.

If you have any Infelicity upon you, by your Impatience you ſuper-add another to it: He who ſubmits to his Paſſions, at the ſame time is a Slave to many Tyrants. I prefer the freedom of my Mind, and the Serenity of my Soul (not clouded with Paſſions) before the Empire of the World.

When I am injured, I never complain, for I have obſerved that Complaints do rather excite a Paſſion to offend us, than a Compaſſion to comfort us; they make way for thoſe that hear them, to do the ſame to us, that thoſe have done of whom we complain; and the knowledge of the Injury done by the firſt, ſerves the ſecond for an Excuſe; and complaining of paſt Injuries, gives occaſion for future.

It will be the Teſt of Prudence in you, without any paſſion, to endure the Injuries and Follies of other Men; if you cannot indure them in others, you make them your own: For firſt you loſe your Judgment, and then offend your ſelf; and ſo Paſſion will precipitate you into that ill which you would avoid.

If any Man doth me an Injury, I am not diſturbed, but muſt pity him; for he is the firſt offended, and receives the greateſt Damage, becauſe in this he loſeth the uſe of Reaſon.

The ſevereſt Puniſhment of an Injury, is the Conſcience of having done it; and no Man ſuffers more than he that is turned over to the pain of a Repentance; it's better to compoſe Injuries than revenge them, for the Revenge of one Injury does expoſe us to more.

If you have at any time a purpoſe to take revenge, fall upon your greateſt Enemy firſt, begin with your extravagant Fury and Rage.

If an Injury be done me, I am never troubled at it, for he that doth me an Injury, doth it for his Pleaſure or profit; and why ſhould I be diſpleaſed if he loves himſelf better than me? If any doth me an Injury out of ill nature, it's but like the Brier and Thorn which do prick and ſcratch becauſe they can do no otherwiſe.

Every Day I meet with Bravo's, falſe and perfidious Perſons, but they can do me no harm, becauſe 'tis not in their power to diſ-

quiet

quiet me, or to make me act any thing dishonourable: Neither am I angry or disaffected toward them, because they are by nature near unto me; for they are all my Kinsmen by Participation of the same reason and Divine Particle; If at any time I have an Injury done me by them, I convert it to my own advantage, I know how to avoid them; and they discover to me my own weakness, where I may be assaulted, therefore I study to fortifie that place: And if an Ass doth kick me, (as many times he doth,) I never use to put him into the Court.

For all Injuries and Designs against me, I am no more concerned, than *Alexander* was, who received in one Hand the Drink which his Physician *Philip* brought him, and with the other shewed him the Letter by which he was advertised, that *Darius* had promised him great Rewards to Poyson him. Injuries are never cancelled with new Favours, especially when the new Favours are less in value than the Wrongs done: Favours are anneal'd in Glass, but Injuries are ingraven in Marble.

Study the Buckler as well as the Sword, so you will be as good at Suffering as at acting.

I speak this to you, not that I would have you without sense; for *Chi la fa Pecora, il lupo la mangia*; He who maketh himself a Sheep, the Wolf will devour him.

It was a Maxim worthy of *Cæsar*'s Gallantry, *Nec inferre, nec perpeti.*

SECT.

SECT. XII.

Of Vertue.

I Shall commend unto your Practice that excellent Precept of *Pythagoras*, *Nil turpe committas, neque coram aliis, neque secum; maxime omnium verere teipsum:* And believe it, a good Man will blush as much to commit a Sin in the Wilderness, as upon a Theatre. Those Defeats which Vice gives me, they are rather a Surprize than a Conquest, they overcome me not, but rather by my own inadvertency of them, I overcome my self; the less the occasion of Sin, the greater is the nature of it; and to justify a Fault, is a greater Sin than to fall into it: And let me tell you, Sin is Masculine, and begets the like in others; and many times like Venom, it infects the Blood, when the Viper is dead, which gave the Wound.

It's the triumph of a Brave Soul, to have Sin in Power, and Vertue in Will; Vertue is the Sun of the Microcosm, and a Good Conscience is its Hemisphere: There is nothing which setteth up a Throne or Chair of State in the Soul of Man but Vertue.

Vertue stands in need of nothing but it self, it renders Man Illustrious in this Life, and Glorious after Death; 'tis not Gray-hairs that begets respect, but a Life vertuously passed confers Glory. It's a strange infatuity

in

in Man, that he never takes thought how to *live vertuously*, but is very careful how to *live long*; when it lyes in the power of Man to *live well*, but it's out of his power to *live long*. It's the *bounty of Nature* that we *live*, but of *Vertue* that we *live well*; which is a *greater Felicity* than *Life it self*.

An Honest Vertuous Man lives not to the World, but to his own Conscience; he as the Planets above, steers a course contrary to that of the World.

It's no small pleasure for a Vertuous Person to say to himself, Could a Man enter and see into my Heart, yet should he not find me guilty either of the affliction or ruin of any body, nor culpable of Envy or Revenge, nor tainted with Innovation, Sedition or Schism, nor spotted with the falsifying my Word; I have always lived upon my own, all my Desires have been terminated within my self, *Non te quæsiveris extra*, hath been my rule.

Therefore take care that the bright lustre of your Virtues may enlighten the whole Sphere wherein you move.

You may receive Honours from your Prince, but that is to be gallant in Livery; it's Virtue that is the only Nobility. I love Virtue in any Man, for it will secure me against any wrong from him, and will assure me of his good Wishes, if he cannot lend me his assistance.

God would not bestow Heaven upon the *Romans*, because they were Pagans; but he bestowed

beſtowed the Empire of the World upon them, becauſe they were Virtuous.

Alexander was not ſo truly Glorious for Conquering the *Indians*, as for refuſing to force *Darius*'s Fair Daughters; for in the one, he Conquered but thoſe who were leſs than himſelf; but in the other, he conquered himſelf, who was their Conqueror.

A Virtuous Perſon looks upon the whole World as his Country, and upon God to be as Witneſs and Judge of his Words and Deeds; he ſo governs his Life and Thoughts, as if the whole World were to ſee the one and to read the other.

He never opens the Door to the leaſt Evil, for fear others which lye in Ambuſh ſhould come after: He is much of the nature of the Sun, which paſſeth through many Pollutions, yet remains pure as before: Rather than do an unjuſt act, he will be Food for Cannon: Let Vice be robed in Cloth of Tiſſue, yet he diſcovers it.

He ſtands not more in awe of other Men than of himſelf, nor commits more Offences though no Man were to know them, than if all Men were to obſerve them.

Crimes, though they may be ſecret, can never be ſecure; nor doth it avail an Offender to be concealed from others, while he can never be concealed from himſelf.

If I do nothing but what is honeſt, let all the World know it, but if otherwiſe, what does it ſignifie to have no body know it, ſo long as I know it my ſelf? Sin is its own torment,

ment, and the fear of Vengeance purſues thoſe that eſcape the ſtroke of it: Nature hath ſet up Racks and Gibbets in the Conſciences of Vitious Perſons.

He that is guilty of any enormous Sin, lives in perpetual Terror, and whilſt he expects to be puniſhed, he puniſhes himſelf, and whoſoever deſerves it, expects it; what if he be not detected? he is ſtill in apprehenſion that he may be ſo.

The Wages of Sin is Death; it's poor Wages that will not make a Man live; as Virtue is its own reward, ſo Sin is its own Executioner.

The Soul of a wicked Man, is like Paper ſcribled all over with the Characters of Vice; his Soul reſembles the City *Poneropolis*, ſo called by King *Philip* after he had Peopled it with a Crew of Rogues and Vagabonds: He that looks diligently into the State of a Vitious Man, will ſee the Canker at his Heart through all the falſe and dazling Splendor of Greatneſs and Fortune: A Vertuous Man can never be Miſerable, or a Wicked Man Happy.

Men love the evil in themſelves, yet no Man loves it in another; and though a Man may be a Friend to Sin, yet no body loves the Sinner.

Mankind is entred into a ſort of Confederacy againſt Virtue; it's dangerous to be Honeſt, and only profitable to be Vitious.

We live in the ruſt of the Iron Age; Piety it ſelf is in Exile, Integrity gone, and the Branches

Branches of the most flourishing Virtues are all lopped; it's as rare in this Age to meet with a Virtuous Man, as it was formerly to meet with a Poet in *Plato*'s Common-wealth.

It's Virtue that makes the Mind invincible, and places us out of the reach of Fortune, though not out of the Malice of it: When *Zeno* was told that all his Goods were drowned, Why then, said he, Fortune hath a mind to make me a Philosopher: Nothing can be above him that is above Fortune; no Infelicity can make a Wise Man quit his Ground.

If I were led in Triumph, I could bear the same Mind, and be as Virtuous and Great as the Conqueror; place me amongst Emperors, or amongst Beggars, the one shall not make me proud, nor the other ashamed; I can take as sound a Sleep in a *Grot* as in a *Palace*, and think my self as happy in a *Galley*, as in the *Elisian* Field.

Felicity is not in the *Veins* of the *Earth* where we dig for *Gold*, nor in the *bottom* of the *Sea* where we fish for *Pearl*, but in a *pure* and *virtuous Mind*.

Socrates being asked if he accounted not the great King of *Persia* Happy? *I know not*, saith he, *how he is furnished with Virtue*: Conceiving that true Happiness consisteth in Virtue, not in the frail Donatives of Fortune.

Virtue hath an illustrious Theatre to shew it self in all Fortunes; a Man that is condemned (if he be Innocent and doth not vex) he doth exercise the Virtue of Patience; if he

be

be guilty and doth acknowledge himself so, he doth co-operate with Justice.

Good and Virtuous Men in this World suffer many inconveniences; but Virtue, like the Sun, goes on still with her work, let the Air be never so cloudy, and finishes her work.

No Cloud whatsoever can obscure her light;
Virtue's a Glow-worm, and will shine by
Night.

A Virtuous Person in the thickest of his Misfortunes, is like a Quick-set Hedge, the more he is cut and male-hact, the better he thrives and flourishes.

A Wicked Man is afraid of his own Memory, and in the review of himself, he finds only Appetite, Avarice or Ambition.

Vice hath its certain Period, after which it becomes desperate and incurable.

All the Virtuous Actions which I can hereafter do, will no more expiate my former Transgressions, than the not contracting new Debts can be accounted Payment of the old.

Though Virtue gives a ragged Livery, yet she gives a Golden Cognizance.

Those that least practise Virtue in outward appearance, cunningly make it the mark whereto all their Actions level; there must be the Signature of Virtue on the worst of Actions, otherwise they would not be passant, and receive Entertainment.

Virtuous

Virtuous Persons are by all good Men openly reverenced, and even silently by bad; so much do the Beams of Virtue dazle even unwilling Eyes.

The Heart of a Virtuous Person is a Paradise, into which the Serpent never enters, but receives a sudden repulse.

In Navigation we ought to be guided by the Pilot, in the course of Life by the Virtuous.

Obstrue quinque Fenestras, ut luceat domus; says the *Arabian* Proverb, *A Wise and Virtuous Man shuts his Windows that he may see the better.*

The smallest Defect or Fault in an accomplished Person, obscures the whole Orb of his Virtues.

He cannot transgress, but like the Eclipse of the Sun, every one takes notice of him.

A Virtuous Man is *Bonorum Maximus*, and *Magnorum Optimus.*

You must labour and climb the Hill, if you will arrive at Virtue, whose seat is upon the top of it; it's a great encouragement to well-doing, that when you are once in the Possession of Virtue, it's your own for ever.

It's easie to continue Good and Virtuous, but to become so it's hard; nature doth not give Virtue, but it must be acquired, and it's a kind of Art to become good.

Quid juvat innumeros scire atque evolvere casus;
Si fugienda facis, & facienda fugis?

If

If your Mind at any time seems to stagger, and be in suspence what to do, fix on some grave and good Man, and suppose him always to be present with you, and do all things as if he looked on; then because of the Reverence you bear to him, you will fear to offend or act any thing that is ill, for fear he would find fault with it.

If *Scipio* or *Lælius* were but in your Eye, you would not dare to transgress; why do you not then make your self such a Person in whose Presence you dare not offend?

Every Night I call my self to an account, What Infirmity have I mastered to day? By this Scrutiny I find my Vices abate of themselves, and I my self become better and more Virtuous.

I shall ever reverence the Memory of *Thilo*, for his *Nequid nimis*, who in Two Words hath taught us the *Summum bonum* of all Virtue.

I can be honest in the Dark, and virtuous without a Witness; I have such an inbred Loyalty to Virtue, that I can serve her without a Livery.

Aristippus being asked wherein Philosophers excelled other Men, answered, *Though all Laws were abolished, we should be just and lead the same Lives*: And if Men would be Virtuous and Just, there need no Laws.

Virtue will make you Noble, without the help of Heraldry, and will get you Veneration without an *Apotheosis*; it will gain you esteem, and esteem to Virtue, is like a fine Air to

to Plants and Flowers, which makes them blow and prosper.

Let Integrity be the ballast of your Soul, and Virtue the lading; you may be deprived of Honours and Riches against your Will, but not of your Virtues except you consent.

Demetrius Phalareus had 360 *Statues* erected by the *Athenians*, for his *Governing* their *Commonwealth* 10 Years *with great Vertue and Prudence*: But when he saw those Statues which were raised by *Gratitude*, soon after destroy'd by *Envy*, he said, *They may pull down my Statues, but they cannot overthrow my Virtues for which they were erected.*

Change not Virtues immortal Crown, for a whole Mine of Gold.

Gold is uncertain; but what you possess
Is still your own, and never can be less.

SECT. XIII.

Of Friends and Friendship.

ONE Friend alone makes not a Paradise; therefore I desire few but Virtuous Friends.

Out of your Acquaintance choose Familiars, and out of those pick Friends.

But

But let me adviſe you, never make a Coward your Friend, or a Drunkard your Privy-Counſellor; for the one upon the approach of the leaſt danger, will deſert you; and the other will diſcover all your Secrets; both are dangerous to Humane Society.

Quod in Corde ſobrii, id in lingua Ebrii.

Never make a Friend on the ſuddain; for tho' the firſt Affection makes the deepeſt Impreſſion, yet that Love is held moſt permanent, which dives into the Soul by ſoft degrees of mutual Society, and comes to be matured by time: Friendſhips too ſoon contracted, like Plants which ſhoot up too faſt, are not of that continuance as thoſe which Nature takes more time for.

It requires time to conſider of a Friendſhip before it be contracted; but that Reſolution once taken, entitles him to my very Heart; I look upon my Thoughts to be as ſafe in my Friends Breaſt as in my own.

A Friend is your very ſelf, and uſe him ſo; if thou think him faithful, thou makeſt him ſo.

Do not make your ſelf over to too many; Marriage which is the ſtricteſt of friendſhips admits but one, and indeed inferior friendſhip admits not of many more: The Tide of love cannot bear very high, when divided amongſt ſeveral Channels; 'tis great odds but that amongſt many we ſhall be deceived in ſome; then we muſt be put upon the inconvenience of

of Repentance, which in nothing is so uncomly and inconvenient as in Friendship.

He that you mark out for your Friend, let him be a Virtuous Person; for an ill man can neither long love, nor be long beloved, and the friendship of Wicked Men are rather to be called Conspiracies than Friendships.

Every Man is sufficient to be an Enemy, but not a Friend; few are in a condition of doing good, but all almost can do mischief.

Friendship is a sacred thing, and deserves our dearest acknowledgments.

The World is linked together by love, and Men by friendship; its the most dreadful Wilderness in nature to be friendless; there is not that content upon Earth as the union of Minds and Interest, whereby we enjoy our selves by reflection in our Friend.

Harmony in Temper, begets and preserves Friendship; but those of different Tempers, are like improper Notes in Musick, that serve only to spoil the Consort, and offend the Ear with a harsh Noise.

Where there is a difference in Religion, there is rarely a consort in affection; but if I meet with an Honest Just Man, let his Persuasions as to Religion be what they will, I can put him in my Bosom, forgetting the Story of the Snake.

A Friend is a great Comfort in Solitude, an excellent Assistance in Business, and the best Protection against Injuries: He is a Counsellor

ſellor in Difficulties, a Confeſſor in all Scruples, and a Sanctuary in Diſtreſs.

Amongſt all Humane Injoyments, nothing is ſo rarely acquired, ſo dearly poſſeſſed, and ſo unhappily loſt as a true Friend.

The *Roman* Loſſes by Water or Fire *Auguſtus* could quickly ſupply and repair, but for the Loſs of his Two Friends he lamented his whole Life after.

All things in the World are but Bawbles, except Old Friends to Converſe with, and Old Books to Read.

A true and faithful Friend is a living Treaſure, ineſtimable while we have him, and never enough to be lamented when he is gone; there is nothing more ordinary than to talk of a Friend, nothing more difficult than to find one; and no where more wanted than where there ſeems to be the greateſt ſtore: The greater a Man is, the more need he hath of a Friend, and the more difficulty there is both of finding and knowing him.

He hath made his firſt approach to Comfort, that hath an opportunity to unfold his Grief; but he that wanteth a Friend to open his Grief unto, is his own Cannibal.

In the kindneſs of my Friend, I ſweeten the Adverſities of my Life; by his Cares, I leſſen my own, and repoſe under his Friendſhip; when I ſee any good befal him, I rejoyce, and thereby increaſe my own Happineſs.

My Friend is a Counterpart of my ſelf, a ſecond being, an *Alter Ego*.

Dum

Dum similis simili sociatur pax sit utrisq;
Ni mihi sis ut Ego, non eris alter Ego.

I love my Friend before my self, and yet methinks I do not love him enough.

Therefore I cannot but hug the Resolution of that Philosopher, who when he was dying, ordered his Friend to be inventoried amongst his Goods.

When one came to *Alexander* and desired him that he might see his Treasure, he bid one of his Servants take him, and shew him not ἀργυρίου ταλαντὰ his Mony, but τοὺς φίλους his Friends; it seemeth, he put a greater value upon them, than upon all the Wealth which he had.

I am much pleased with *Pythagoras*, Χοινὰ τὰ φίλων, and many times wish that Property were exterminated out of the family of love; for it robs me of the happy injoyment of my Friend, and brings nothing but Trouble and Dissention among us.

Whatsoever I possess, my Friend may command; there is no relish methinks in the possessing of any thing without a Partner; if the Treasury of the *Samnites*, or the Territories of the Universe were offer'd me, only to keep them to my self, I would refuse them.

A Dish of Coleworts or Lupines with my Friend, is a Feast to me; when I eat alone, my Table is a Manger, and I think my self to be in a Desert,

I have great satisfaction in me to see my Friend pleased, but its much more to make him so.

When I consult the Comfort and Happiness of my Friend, I provide for my own: True Friends are the whole World to one another, and he that is a Friend to himself, is also a Friend to Mankind.

A Friend, like a Glass, will best discover to you your own Defects.

Phocion told *Antipater*, *You are deceived, Sir, if you would have me your Friend, and expect I should play the flatterer.*

If my Friend falls into any notorious Vice, yet I have a regard for him; for though the Friend be gone, yet still the Man remains; and though he hath forfeited my Friendship, yet still I owe him my Charity.

I carry my self with a great *Decorum*, and singular regard to my Friend; but if I see him blossom into Vanity, I apply reprehensions to him, as pungent and acute Medicines, with no other intent than the Recovery of the Patient.

It's not more honourable to do a Friend a kindness, than its unworthy to omit a good Office when he stands in need of it.

True Friendship is made up of Virtue as a thing lovely; of Familiar Conversation, as pleasant; and Advantage as necessary.

Do good to thy Friend that he may be more thy Friend, and unto thy Enemy, that he may become thy Friend.

My care is to ſpeak well of my Enemies, and ſtill to ſecure my Friend.

Next my Friend, I love my Enemies; for from them I firſt hear of my Faults.

It's better to decide a Difference betwixt our Enemies than Friends; for one of the Friends will certainly become an Enemy, one of the Enemies a Friend.

If you have a good Friend, never wiſh him Riches or Honour; if he hath them, he will either leave your Friendſhip or become your Enemy: This made the Emperor ſay, who had a Cardinal of the Court of *Rome* his great Friend, being advanced to be Pope, *That of a Truſty Friend being a Cardinal, he would become a deadly Enemy being Pope*; and it fell out according to his Expectation.

If you cannot make a great Man your Friend, it's ſufficient to keep him from being your Enemy: To fix your ſelf in the favour of a great Perſon, except he be Virtuous, is like the Mouſe which built her Neſt in the Cats Ear.

Never ſeek for a *Friend* in a *Palace*, or try him at a *Feaſt*.

There are few Friends of the Perſon, but many of the Fortune; a Friendſhip of Intereſt laſts no longer than the Intereſt continues; whereas true Love is of the nature of the Diamond, its laſting, and is hard to break.

Go ſlowly to the Feaſt of Friends, ſwiftly to their Misfortunes.

'This a Negotiation not a Friendship, that hath respect to Advantages: Friends should not be like the Scales of a Ballance, the one rising upon the other sinking; but rather like Numbers in Arithmetick, the lesser and greater helping and improving each other.

Never purchase Friends by Gifts, for if you leave to Give, they will leave to Love.

Love is built upon the Union of Minds, not the Bribery of Gifts; and the more you give, the fewer Friends you will have.

But I can admit the retributing of good turns, not so much for the benefit, as that my Friend might have the pleasure of being kind.

An Enemy is better recovered by Kindness, than a Friend assured.

Have a care in making any Man your Friend twice, except the rupture was by your own Mistake, and you have done Pennance for it.

If the League of Friendship be once broken, then is the Cabinet of Secrets unlocked, and they fly about like Birds let loose from a Cage: And upon every rupture between Friends, secret Enemies that lay upon the watch, blow the Fire, and when they see the War declared, then upon the rupture Friends become the worst Enemies.

When you have made choice of your Friend, express all Civilities to him; yet in prudence I would advise you to look upon your present Friend, as in possibility, to be your future Enemy.

Aristotle's

Aristotle's ὦ φίλοι ἀ φίλοι, *O amici non amici*, makes me think, That he is a happy Man, that hath a Friend at his need; but he is more happy, that hath no need of a Friend.

He is none of thy Friend that draws thee into any thing which may be prejudicial to thy Credit or Estate; neither art thou thy own Friend, if thou dost hazard either of them for anothers concern.

Be slow to choose a Friend, and slower to change him; courteous to all, intimate with few; scorn no Man for his Meanness, nor humour any for their Wealth.

Vulgus amicitias utilitate probat.

Prosperity is no just Scale, Adversity is the only ballance to weigh Friends.

Therefore I pay much Honour to *Plato*, that when *Chabrias* his Friend being impeached for his Life, all deserted him but *Plato*: *Crobulus* the Sycophant met him accompanying *Chabrias* to the Tower, said unto him, *Do you come to help others, know you not that the Poyson of* Socrates *is reserved for you?* *Plato* answered, *When I fought for my Country, I hazarded my Life, and will now in duty to my Friend.*

True Friends are like Spirits and Sinews, the one moves with the other; and the love between them ought to resemble *Templum fidei*, which was constantly clear, nothing feigned, and without any coverture.

Friendſhip multiplies Joys and divides Griefs.

There are Perſons, like *Crotto*'s Mouſe, which while he was in proſperity, it fed continually with him; but his Houſe being ſet on Fire, it fled immediately from him; whereupon he obſerving the ungratefulneſs and incertainty of Trencher amity, framed this Diſtick.

Vixiſti mecum, fortuna Matre: Noverca
Me fugis: At poteras æqua & iniqua pati.

I never have forſaken my Friend, but when he hath firſt forſaken himſelf and Virtue (which was the true Lovers Knot which firſt united us;) and if at any time I renounced his Familiarity, yet in reſpect of my former intimacy, I retained an affection for him, and wiſh'd him well.

I do profeſs my ſelf a Citizen of the World, and have ſuch an averſion to any thing that is unkind, that I look upon an Injury done to another, as done to my ſelf.

And many times when I have heard that my Friend was Dead, I have bemoated my Eyes with Tears, and could as paſſionately have wept over his Urn, as that *Grecian* Matron did for the loſs of her Mother; but then I conſidered, it was more kindneſs in me than Prudence; for I might as reaſonably have wept that my Friend was born no ſooner, as that he ſhould live no longer.

All that we know of what is done above
By bleſſed Souls, is that they ſing and love.

SECT.

SECT. XIV.

Of Frugality and Expences.

STudy not only to preſerve your Eſtate, but juſtly to encreaſe it: Mony is the Heir of Fortune, and the Lord Paramount of the World.

Riches are the Keys to Greatneſs, and make the Acceſs to Honour more eaſie and open: A Man without Mony, is like a Wall without a Croſs, for every Man to draw upon; let your parts be never ſo great, without a Golden Tincture, you will be no more regarded than a Cuckow in *June*.

Vita hominum Pelagus, Regina Pecunia nauta eſt,
Navigat infœlix qui caret hujus ope.

Hence it was, that there being a Conteſt amongſt the moſt Eminent Poets for the Lawrel, not agreeing, it was referred to *Apollo*, who upon ſerious Advice, gave it to an Alderman of *London*, becauſe to have moſt Wealth was a ſign of moſt Wit.

El ſenner dinero par un gran Cavallero.

Jews, Turks and Chriſtians ſeveral Tenets hold,
Yet all one God acknowledge, that is, Gold.

'Tis ſtoried, that a Noble Man of *Venice* made his Addreſs to *Coſmo de Medicis*, Duke of *Florence*, and ſignified to him, that he underſtood his Highneſs had the Philoſophers Stone, and deſired to ſee it. *'Tis true*, ſaith the Duke, *but my* Elixir *is this, never to do that by another, which I can do my ſelf; not to do that to Morrow, which I can do to Day; not to neglect the leaſt things.* The *Venetian* thanked his Highneſs, and took his leave of him; and by the Obſervation hereof, became the Wiſeſt and Richeſt Man in *Venice*. If you purpoſe to be Rich and Wiſe, take this *Elixir*.

I know a generous Man leaſt regards Mony, but when he hath it not, he wanteth it moſt; and the moſt excellent Perſon, without an Eſtate, is like a Ship well rigged, but cannot ſail for want of Wind; if your Eſtate be but ſmall, come ſeldom into Company; but when you do, let your Mony go freely.

If your Means ſuit not with your Ends, purſue thoſe Ends which ſuit with your Means.

Have a care you do not imitate his Fortune, who labouring to buoy up a ſunk Ship of anothers, bulged his own Veſſel.

Make other Mens Shipwrack, Sea-marks to your ſelf.

Beliſario became Blind, that others might receive ſight; and the Moon of *De Luna.* *Spain* fell into an Eclipſe, that it might give light to many.

Thoſe

Those Men which have wasted their own Estates, will help you to consume yours: These like the Fox in the Fable, who having lost his Tail, perswaded others to cut off theirs as troublesome.

It was a smart Reprimand of Queen *Elizabeth*, who being invited by a Noble Man (who had spent a great part of his Estate) to his House, which was very Magnificent, and over the Portal of the Door was written in great Capital Letters, *Omnia Vanitas*; the Queen coming into the Court-yard, and near entring the House, asked the Noble Man what that was which was written above; he told her; the Queen asked him what was the reason that he made his *Omnia* so short, and his *Vanitas* so long?

I have read there was a Goddess fastned to an Oak in a Grove, who for a long time had many Worshippers; but when the Tree was ready to fall, none would come within the shadow of her Statue.

Love and Respect are rarely found in lost Fortunes; and Adversity seldom meets with the returns of Friendship.

The World hath no kindness or Affection but Interest; and though you have many Persons allied to you, yet you will find them most akin to their own Interest.

Charity, though a Saint, is yet without an Altar in the World; you will meet with many Men, which have much of the Heliotrope in them, which open in the Sunshine of Prosperity; but towards the Night

of Adverſity, or in Stormy Seaſons, ſhut and contract themſelves.

And believe me, none will be ſo ſevere Enemies to you in Adverſity, as thoſe that in Proſperity have been your Friends.

Never ſpend preſently, in hopes of future Gain: Merchants, during the Adventure of their Goods, do not increaſe Domeſtick Expences, but fearing the worſt, aſſure what is in hand.

Mony in your Purſe will credit you, Wiſdom in your Head adorn you, both in your Neceſſity will ſerve you.

A Maſſer en Saiſon, deſpenſer per raiſon, ſont la un bonne Maiſon.

A ſeaſonable Gathering, and a reaſonable Spending, make a good Houſe-keeping.

The *Venetians* make an Arch of Saint *Mark*'s Church their Treaſury, and their reaſon is,

Quantum quiſque ſua Nummorum ſervat in arca
Tantum habet & Fidei——

'Tis Imprudence to keep pace with the Expences of others, to put your own Purſe out of Breath; but let the Wheels of your Mind keep way with the Wheels of your Fortune.

Ballance

Ballance your Expences by the juſt weight of your own Eſtate, and not by the poiſe of anothers ſpending.

It's good Adviſe of the Philoſopher, Meaſure the Stone by your Rule, and not your Rule by the Stone.

Prodigality is of the nature of the Viper, and eats out the Bowels of that Wealth which gave it Birth: Frugality and Induſtry are the Two Hands of Fortune.

Certain young Men being reproved by *Zeno* for their Prodigality, excuſed themſelves, ſaying, *They had Plenty enough out of which they did it: Will you excuſe a Cook*, ſaith he, *that ſhould over-ſalt his Meat, becauſe he hath ſtore of Salt?*

Prodigals may be compared to Fig-trees growing upon a Precipice, whoſe Fruit Men taſt not, but Crows and Vultures devour.

Prodigality is ever attended by Injuſtice and Folly.

Keep a Mean, and a Mean will keep you; if you go beyond that which is neceſſary, you muſt have firſt a Shoe buckled with Gold, then a Velvet Shoe, then an Embroidered one, for the thing that once exceeds the Mean, runs eternally without Limitation.

A good layer up, makes a good layer out, and a good Sparer makes a good Spender. No Alchimy to ſaving.

Diogenes asked a Thrifty Man but a Halfpeny, of a Prodigal a Pound, *The former*, he ſaid, *might give him often, but the latter would ſhortly have nothing to give.*

Getting:

Getting is a Chance, but keeping a Virtue.

He that is ſparing in every thing, is a Niggard; he that ſpares in nothing, is Profuſe; I love to ſpare in things leaſt neceſſary, that I may be the more Generous and Liberal in what is moſt required in my Station.

He that is profuſe in ſome kind of Expence, muſt be ſaving again in ſome other; for he that is profuſe in all kind of Expences, will with much difficulty be preſerved from decay; get a habit of Frugality, for that will gain as well upon your Mind as upon your Eſtate.

A Man ought warily to begin Charges, which once begun will continue; but in Matters that return not, he may be more magnificent.

By Four things is an Eſtate kept; Firſt, by Underſtanding it; Secondly, by not Spending till it comes; for he who takes care for Means to ſpend, will hereafter take care to ſpend his Means; Thirdly, by taking an account of Servants, for he that doth not take an account of his Servants, they will make but a ſmall account of him; Fourthly, by a quarterly Audit; therefore let me adviſe you to be your own Auditor; for to be a good Accomptant is one of the beſt Qualities in a Gentleman.

If out of Kindneſs you have lent Mony to any Perſon, let him not continue it over-long, for the intereſt of an old Debt is uſually paid in ill Language.

At

At the first entrance into your Estate, keep a low Sail; you may rise with Honour, but you cannot decline without shame.

Plato seeing a Young Man of a good Family, who had spent all his Estate, sitting at the Door of an Inn, feeding upon Bread and Water, he told him, *If you had dined temperately, you needed never to have supped so.*

Young Gentlemen think it good Policy to wear their Lands upon their Backs, to see that no wast be done by their Tenants.

Make not the Sail too big for the Vessel, lest you sink it.

I would advise those who have the World before them, to be good Husbands betimes, for it's too late to spare at the bottom, when all is drawn out to the Lees.

I have seen some Persons who have had great Estates left them, to break their Fast in Plenty, Dine in Poverty, and Sup in Infamy.

That which by sparing is saved, may with Industry be Improved; and what is so improved, may be again spared; Frugality alone is but simple getting, but joyned with Industry is double.

The way to much is by a little; for the greatest Sum which can be imagined, began in a Peny: It's worth the minding how much he had for his Horse, who sold him but for a Half-peny a Nail-doubled.

Add many lesser Numbers in account,
Your Total will to a great Sum amount.

A little Estate is a great while the getting; but a great one is soon gotten; for when a Man hath raised his Fortune to a considerable pitch, he grows rich apace.

Therefore spend not on hopes; set out so
As all the Day thou mayst hold to go.

SECT. XV.

Of Riches.

I Am not by my Constellation destinated to be Rich, neither do I much care; for the more a Man hath, the more he wanteth.

And Riches were to be sought after above all things, if they brought Content, as well as Content brings them; if they be for real uses, then it followeth, he who hath not need of so many things as another, is richer of the Two; and be assured, he who needeth least, is most like God.

External Fortunes may befal the unworthiest Persons; but a Mans own solid worth is that which begets him Glory: Nobility and Riches are reputed to make Men happy; yet deserve not much to be commended, being derived from others: Virtue and Integrity, as of themselves they are lovely; so do they also give a singular lustre to the most excellent Person.

Craſſus accounted him a Rich Man, who had an eſtate to maintain an Army; but he that hath an Eſtate to maintain an Army, had need of an Army to keep his Eſtate.

Get all the Poſſeſſion of the Earth, yet if you meaſure your own Shadow (as *Arcidamus* told *Philip* of *Macedon*) he ſhould not find it longer than before.

When the Prophet *Zechary*, Chap. 6, ſaw the Viſion of the four Empires, he asked of the Angel, *Qui ſunt iſti?* What are theſe? Who told him, *Iſti ſunt quatuor venti*; Theſe are the Four Winds: To ſhew, that all the Riches and Glory of the World, are but a puff, a blaſt.

Chriſt himſelf gives us an Example, what eſteem we ought to have of Riches when he gave the Bag to *Judas*.

Providence hath given us all things for our advantage, near at hand; but Gold and Silver, nature hath hidden in the bowels of the Earth, and they were mingled with Dirt till Avarice and Ambition parted them.

To be Content is to be rich, and this Riches any Man that will, may give himſelf; to be Rich, is not to increaſe your Eſtate, but to retrench your Deſires. You are not Rich or Poor by what you poſſeſs, but by what you deſire; for he is not Rich that hath much, but he that hath enough; nor he poor that hath but little, but he that wants more. He to whom a little ſeemeth not enough, a great deal will ſeem but little.

The

The bravest Minds could be content with the least, but they stand upon their Honour, and other Men make them pay for it.

If you have more than you use, you have more than you need, and only a Burthen to you: If you be solicitous to increase your Wealth, you lose the true use of it; there is nothing your own, but what your self make use of: And I must tell you, a rich Fool is but a Wise Mans Treasurer.

Consider the Life of Man, how full of Vexatious Thoughts it is; thinking how to get Riches, and then how to keep them; after how to encrease them, then how to defend and preserve them; and yet in conclusion all fall to pieces, and become nothing.

The Rich Man, betwixt the Desire of Getting, and fear of Losing, lies exposed to all the Assaults of Fortune: The poor Man is Rich even in his Poverty, his Desires are squared to his Necessities; he fears nothing, because he hath nothing to lose that he cares for.

The fear of losing our Riches, is a great trouble, the loss of them a greater: and is yet made greater by Opinion. Nay, in the case of no direct loss at all, the Covetous Man loses what he doth not get.

It was *Avarice* that made *Theft* so *Capitals Crime*; it having with us a *greater* Punishment allotted to it than *Adultery*: Why *Adultery* should not be punished with *Death*, as well as *Theft*, I know no reason but only this; whereas Man *accounts* of his *Wife*, but only *Flesh* of

of his *Fleſh*, and *Bone* of his *Bone*; he eſteems of his *Coin*, as *Soul* of his *Soul*.

Virtue which is the *Panacea* againſt all the Diſtempers of Mind, contributes no more to the cure of this Phrenſie of Covetouſneſs, than St. *Bellins* Key did to the cure of Mad Dogs, by burning them on the Forehead by the Prieſts.

In the whole *Pharmacopeia* there is no Receipt againſt this Diſeaſe.

The New World hath in a manner undone the Old, for it hath ſown Covetouſneſs in our Minds, and hath quite extinguiſhed Love and Kindneſs amongſt Men, for all are wretchedly in love with Gold.

A Covetous Man ſeems to be profuſe by what he poſſeſſes, when he is the moſt ſordid Wretch, if you conſider what he uſes and injoys.

Riches well gotten are not altogether to be contemned; but he that grows rich at the coſt of his Honour, loſes more than he imagines.

Nature hath not confined our Happineſs to great Fortunes alone; I can laugh and ſpend my time merrily, and yet am no Duke or Peer.

To deſire little makes Poverty equal with Riches; he who wants, is not rich; nor he who wants not, poor; riches are to be meaſured by their uſe: I cannot call large Poſſeſſions Riches, but ſo much as is neceſſary; and that which is neceſſary every Man may have, which is the Riches of Nature.

A little Wealth will suffice us to live well, and less to dye happily.

It's better to have enough, than to have much: He that hath much, desires more; which shews that he hath not yet enough; but he that hath enough, is at rest.

Alexander, after all his Conquests complained that he wanted more Worlds; he desired something more, even when he had gotten all: And that which was sufficient for Humane Nature, was not sufficient for one Man.

Eleobulus Μέτρον ἄριστον, a Mean is best; it is to be prefer'd before an Imperial Crown, or the rich Mines of the *Indies*.

You may come to be rich by being poor in Desires: I account no Man richer or greater than my self, except he be more Vertuous. He that esteems another for his Possession, or values him for his Acres, is a Wise-acre himself.

I value *Apuleius*'s *Asse* no more for his *Gold*, than I do *Alexander*'s Great *Horse* for his *Trapings*.

What are Riches and Honour, but a superficial Fucus, or Varnish, to dazel the Eyes of Children or Fools? I desire to live in this World, as it may hang about me like a light Garment, and not be tied too close to it.

A Rich Man is no way happier than another Man, but that he hath more Opportunities ministred unto him of doing more good than his Neighbour.

Riches and Greatneſs, add nothing to me, but to illuſtrate my Humility.

Should a Courſer that is adorned with Trapings of Gold and Purple, and carries a General in Triumph to the Capital, take a pride in the Arches, the Shouts and Acclamations of the People? Or rather complain of his Accoutrements, which are a burthen rather than an Ornament to him; when Gold as its glorious, ſo its ponderous too. Alas, there are a few that talk with you, but with your Fortune only; few that make Obeyſance to you, but to the Dignity you bear; therefore no ſhare remains to you, no more than to the Steed, but the pains and burdens.

Riches were invented for the eaſe and commodity of Life; but as Man hath made them, they ſerve for the greateſt Trouble and Vexation; he that hath them in the greateſt abundance, hath the greateſt Cares, and ever the greateſt Loſſes.

Nothing is richer than a poor Man; this I find in my ſelf, who have not much; but while I enjoy a quiet and ſerene ſtate of Mind, I poſſeſs the Treaſures of the Univerſe.

All Men are Idolaters, ſome of Honour, others of Riches; I bleſs my Stars, I never bowed my Knee to any of thoſe Idols.

I do confeſs I am an Atheiſt, for I never burnt Incenſe to that ſubterraneous Goddeſs (*Moneta*) which the World adores.

Money is uſeleſs to me, but to ſupply my wants; it was made to ſerve me, therefore I never

never act so below my self, as to subject my self to my Servant.

My Soul is too noble an Apartment to be filled with trash; 'tis a Monstrosity in nature, to be in love with Dross.

Themistocles finding himself tempted to look upon a great Treasure blushed at his Error; and turning to his Servant, said, *Take thou that Money, for thou art not* Themistocles.

Bias made himself rich, by abandoning his Goods; and his *Omnia mea mecum porto*, hath raised him a glorious Pyramid of Honour to all posterity, and set him under a Canopy of Immortality.

Tacitus observes, that *Vespasian* had equalled the greatest of the *Roman Heroes*, if his avarice had not lessened his other Virtues.

Perseus, out of love to his Treasures, lost both his Kingdom and those too; being led in Triumph, in the company of his Coffers, by a *Roman* General, who gloried, and is yet famous for having died almost a Beggar.

It was a brave Speech that *Evander* used to *Æneas*.

Aude hospes, contemnere opes, & te quoque dignum
Finge Deo——

The rich Man lives happily, so long as he useth his Riches temperately; and the poor Man, who patiently endureth his Wants, is rich enough.

Methinks,

Methinks, when I see a poor Man drink out of his Hand, I could with *Diogenes*, throw away my Dish; and many times wish with *Cato*, *That the Stones were Bread, as well as the Water Drink, that we might have a certain Provision by Nature.*

What is beyond that which is purely necessary to me, is useless; if I have a Groat in my Purse, I am a Debtor to Providence for its Kindness: If my Cloathes be sufficient to defend me from Heat and Cold, or my House from Wind and Rain, I expect no more; if I find any thing beyond, I can behave my self with Indifferency; I value not the Treasure of the *Sannites*, or the Delicacies of *Asicius*; neither would I (if it were in my power,) with *Dionysius* the *Sicilian*, reward those who could invent any new pleasure.

I am not ambitious with *Scipio*, to be *Magnus*; or with *Fabius*, to be *Maximus*; nor do I affect great Riches or Honours, but look upon them as pretty little Toys and Nuts, which Fortune throws out to Men; just as we do to little Children, pleasing my self with casting now and then one, which some Accident hath flung even to me too; whilst that others are struggling and contending who shall get the most.

Abundance is a Trouble, Want a Misery, Honour a Burthen, Advancement dangerous, but Competency a Happiness: I have as much as I desire, if I have as much as I want; and I have as much as the most, if I have as much as I desire; yet many times I admire

my

my ſelf at a greater rate than I deſerve; not thereby to detract from my Neighbour, but to heighten my Debt to my Maker.

He lives well, that lives in Peace; and he is ſafely great, that is great in his own Virtues. I do not admire Eſtates or Territories; for ſeeing Man is born Lord of all the World, I will not retrench my own right, by glorying in ſo little a part of it, as that which will happen to my ſhare.

I am not much delighted with the Regalios or Gaity of the World; I can do by them, as Princes do by great Banquets, look on them, and touch them, and ſo away: There was no Magick in that beautiful Face of *Darius's* Lady, which could have enchanted me; neither could the Eyes of *Cleopatra* have triumphed over the powers of my Soul, as they did ove *Cæſar* and *Anthony*; for this I am beholden to my Stars; *Saturn* was Aſcendent in my Nativity: I am but ſlow and dull, yet I can ſay at any time, with a good heart, that Verſe which *Cleanthes* hath made Famous,

Ἀγεδὲ μεζεῦ καὶ σὺ πεπρομένη.

Quocunque voles Jupiter, me ducito,
Tuque neceſſitas,

For a Wilderneſs to me is as pleaſant, as the Land of Promiſe; my Mind can find an Hermitage every where, and in the moſt numerous Aſſemblies of Men, in the greateſt Cities, I very frequently find my ſelf in a Deſart.

When

When I hear the Nightingal singing in a Wood (where I often retire) I do envy her Happiness, because she is perched on the Pinnacle of her highest Felicity; free from Care and Toil, and entertaining her self in her Solitudes with her own Musick and warbling Notes.

Content is the *Elixir* of my Life; the true Philosophers Stone, which infuses a Golden Tincture into all inferior Metals; and cures all the Diseases of my Soul, by reducing it to a right temper.

Of all Persons, I look upon them to be happy, who have their Estates in their own Hands, (I mean Labourers) for as they never gain much, so they are sure never to want but little.

However, let me advise you to make use of your Estate while you live; for when you Dye, you shall leave it to the greatest Enemies you have; who wished your Death when you were living.

And when you are Dead, you are no more concerned in that you shall leave behind you, than you were in that which was before you was born; therefore get well to live, and study to live well.

What madness is it to enrich a Man's Heir, and starve himself, and to turn a Friend into an Enemy? for his Joy will be proportioned to what you leave him.

Who shall receive the interest of your Money? Those that laugh at you for keeping your Coin that they might injoy it,

Many

Many times, with *Chaucer*,

I scratch my Head where it doth not itch,
To see Men live poor to Dye rich.

I have often observed, some Men to enjoy less of all kind in their Riches, than others do in their Poverty.

Ambitiosus honos, & opes, & tæda voluptas,
Hæc tria, pro Trino numine, mundus habet.

I am of *Thales*'s Opinion, that a Philosopher may be rich if he will; but a Man must not Learn Philosophy to be Rich, but must get Riches to Learn Philosophy; for to the Poor the Cabinet of Nature is never opened, yet he that hath it is the Child of Providence.

Honour and Riches are the Two Wheels upon which the whole World is moved; these are the Two Springs of our Discontent.

I desire not great Riches, but such as I may get Justly, use Soberly, distribute Chearfully, and leave Contentedly.

SECT.

SECT. XVI.

Of Ambition and Great Place.

AMbition is never so High but it still thinks to mount, and that Station which lately seemed the top, is but a Step to her now; and what before was great in desiring, seems little, being once in Power.

He that is a Tribune would be a Pretor, the Pretor a Consul, never reflecting upon what he was, but only looking forward what he would be.

Ambition is that *Ixion*'s Wheel, *Phaeton*'s Chariot, and *Icarus*'s Wings feigned by the Poets; through Ambition, only the Three Parts of the World could not fill the Three Corners of *Cesar*'s and *Pompey*'s Hearts.

Hoc Crassos, hoc Pompeios evertit, & illum,
Ad sua qui domitos deduxit flagra Quirites.

The whole World was not Elbow-room enough for the Ambition of *Alexander*.

Ambition puffs us up with Vanity and Wind; He that is ambitious will be tormented with Envy at any Man that gets before him; for in that case he that is not first, is last.

Some Men are so ambitious of Honour, that they had rather be not good, than not great.

Julius Cæsar when he ſtood in Competition with *Q. Catulus* for the Pontificate, his Mother diſſwaded him from it; He told her; *That ere Night he would be either the greateſt Man in* Rome, *or be baniſhed out of it.*

I do not deſire to advance to the Meridian of Honour, that's but to undertake a Voyage to the Globe of the Moon, from whence I can expect no other Benefit than the danger of its Influences.

He who flies too near the Sun of Honour, Ambition will melt his Wings.

An Ambitious Man will do any thing to riſe, and when he is riſen, muſt do every thing, or elſe I know his Fate.

Beware of Ambition (that ever rides without Reins) leſt you catch a fall.

God gives Wings to the Ant, that ſhe may deſtroy her ſelf the ſooner.

And many Men, like ſealed Doves, they ſtudy to riſe higher and higher, they know not whither, little conſidering, that when they are mounted to the Solſtice of their Greatneſs, every ſtep they ſet is paved with Fate; and their Fall, how gentle ſoever, will never ſuffer them to riſe again.

Let it be your Ambition to be Wiſe, and and your Wiſdom to be good: Reject Faction and Sedition, and you are like a Ship in the Harbour, ſafe.

A Wiſe Man, like *Empedocles's* Sphere, is round, and all like it ſelf.

What is Honour, which the Ambitious Man ſeeks after? It's but a ſhort-lived *Ephe-*

mera;

mera; it's like a Roſe which in the Evening makes its Tomb of the Scarlet, of which in the Morning it made its Cradle: And where is that Dignity which the next moment may not be laid in the Duſt?

The Fortune of the greateſt Men run not upon the *Helix* that ſtill enlargeth, but on a Circle, when arriving to their Meridian, they decline in Obſcurity, and fall under the Horizon again.

The World is a Comedy, the beſt Actors are thoſe that repreſent their Parts moſt naturally; but the Wiſeſt do not always act Kings and great Lords, and are ſeldom the Heroes in the Play.

Advancements and Honours are not given according to Merit, but Pleaſure, and Fortuitouſly: *Philip Comines* tells us, that at the Battel of *Mont'hery*, fought between *Lewis* the XI. of *France*, and *Charles* Duke of *Burgundy*, ſome loſt their Offices for flying, which were beſtowed upon others that fled Ten Leagues beyond them. And in ſome Ages, Men not worth a Noble, have been made Noble. *Luynes* from a Gentleman in *Decimo Sexto*, was made a Duke, a Peer, and High Conſtable of *France*.

Euripides, when his Father told him he was Knighted, made this Reply, *Good Father, you have that which every Man may have for his Mony.*

How many Players have I ſeen upon a Stage fit to be Noble-men, and how many Noble-men fit only to repreſent them? Why

this can Fortune do, she makes some Companions of her Chariot, who for desert should be Lackies to her Ladyship.

The wisest Heads are not always the greatest Favorites of Fortune; it's satisfaction enough to them to deserve, though not to enjoy the Favours of Fortune, and being inriched with higher Donatives, cast a more careless Eye on the vulgar parts of Felicity.

Many times it's in States as in the Ballance, *Gravia descendunt, Levia ascendunt*; but like Apes, the higher they mount, the more they discover their Nakedness; and at best they are but the Royal Stamp set upon base Metal; the King may give them Honour, but not make them Honourable.

He who groweth great on the sudden, seldom governeth himself in the change: Extraordinary Favour to Men of weak or bad Deserts, doth breed Insolency in them, and Discontentment in others, Two dangerous Humours in a State.

When you are mounted to the *Zenith* of Glory, the least wrong step casts you to the *Nador* of Misery and Infelicity.

Consider in what great Honour and Reputation lived *Parmenio* with *Alexander*, *Eusonides* with King *Ptolomy*, *Aratus Signonius* with *Philip* of *Macedon*? What an illustrious and renowned Captain was *Aetius* in Grace and Authority in the Days of the Emperor *Valentinian*? Consider, I say, the requital and Infelicities of these gallant Persons for their noble

noble Actions and Services, Men that had seen the Scenes of the greateſt Actions in the World, yet every one of them might have ſaid,

Tantorum mihi præmium laborum
Sunt ſapere & Pœnitere.

And now for all my Labour what's the Prize,
But late Repentance, and to grow Wiſe?

Men in great Places muſt meet with ſome ſtrokes of Misfortune, from the ruder Ages they live in; as the higheſt Mountains are moſt ſubject to the Storms of Thunder, and the Battery of Hail; ſo thoſe that are placed on high, are ſet up as Buts for Envy and Malice to ſhoot their Arrows at.

Thoſe who are culminant, and in the Orb of Glory muſt conſider that Princes are Favours Perilous, and that it's a difficult thing to ſtand long firm on the Ice; and if his Feet begin to ſlip, his own weight will down with him; and when he is fallen, a whole Volley of Accuſations are diſcharged upon him, and every Action of his examined and urged according to the Paſſion of the Complainants, and muſt be ſure to hear of more faults than his own.

Demoſthenes, after a long Government in the Commonwealth, is reported to confeſs to his Friends, who came to viſit him; that if, at the beginning, Two ways had been propoſed before him, the one leading to the Tri-

bunal of Authority, the other to his Grave; if he could have foreknown the Evils, the Terrors, the Calumnies, the Envies, the Contentions, the Dangers that Men in such Places must Customarily meet with, that he would much rather with Alacrity, have posted on to his Sepulchre than to his Greatness.

Plenitudo potestatis est plenitudo tempestatis.

A Man in great Place had need of a generous Patience to bear the Calumnies and Malice of others: It will be Prudence in him to have some Ambitious Person about him which may serve as a Skreen to keep off the Indignities and Affronts which may be offered.

He that is advanced to Grandeur, must necessarily contract Envy (which is the Canker of Honour,) for Advancement like the growth of Lofty Trees, which casting a great Shadow, hinder the young Plants from increasing, it makes Envy in the Grandees, and Despair amongst Equals.

Honour being desired of many, upon necessity he that aspireth to it, must for his Advancement, be envied by many, and for his Authority hated; though all things be well managed, yet they perswading themselves that they might be better acted, and fearing they might be worse, conspire the ruin of him that doth enjoy it.

The greatest in Trust, of Publick Affairs are ever shot at by the aspiring of those who

decei

deem themſelves leſs in Imployment than in Merit. Great ones may ſecure themſelves from Guilt, but not from Envy.

The Malitious are never without ſome ſecret Trains and Mines to turn Envy and Hatred upon the Aſcendent and Man of Honour.

He that is in great Place, had need have as many Eyes as *Argus* to watch, as many Hands as *Typheus* to diſpoſe and order things, and as many Arms as *Briarius* to defend himſelf againſt Calumny and Malice.

Greatneſs ſtands upon a Precipice, and if Proſperity carries a Man never ſo little beyond his poize, it over-bears him, and daſhes him to pieces.

Its much ſafer and quieter living upon the level, than by laborious climbing up the craggy Rocks of Ambition, to aſpire to Sovereignty.

The riſing to Honour and great Place, is many times by winding Stairs, and it's rarely but there is a mixture of good and Evil Arts: If you be juſt in your Place, you diſpleaſe the People; if unjuſt, God; and more Men are undone for their Virtues, than for their Vices.

How deſperate is our Fate,
What hazard do we run?
We muſt be Wicked to be Great,
And to be Juſt, Undone.

Those that are carried away with the Whirl-wind of Ambition, when they are raised to great Place, their Motto is *Sursum*, and the first thing they practise besides their Pride, is to forget all their Friends; this made an *Italian* Gentleman to write to a great Friend of his upon his Advancement to be Cardinal; *That he was very glad of his Advancement for the Cardinal's own sake, but was sorry that he had lost so good a Friend.*

The Ambitious Man, to mount to Honour, cringes to all People; but so soon as he is mounted, it's usual with him to take his Revenge by huffing every Body; his Imployment requires that he should be free to all Men, but his Pride and ill Humour makes him acceptable to no Man.

Ambitious Men are of all Men most miserable, for they are wholly taken up with expectation of future things; and they being uncertain, are perpetually afflicted with anguish of Mind and Fears; and at last perceiving they are fallen from their Expectation, which their Hopes held out to them, they become most grievously perplexed.

Cares and Infelicities are Attendants in ordinary to Greatness; High Regions are never without Storms: Honours, like great Ships, are ever laden with Troubles and Cares.

If those that are mad after Honour and great Place, could but look into the Hearts of those that now enjoy them, how would it startle them to see those hideous Cares and Crimes

Crimes that wait upon Ambitious Greatneſs?

It's true, they have now and then their Delights, but not without heavy and anxious Thoughts, even in their Enjoyments; their Felicities are full of diſquiet, and not ſincere, and they had need of one Pleaſure to ſupport another.

Every Misfortune of Men in great Place, commonly procures them as much Diſhonour, as if they had been Perfidious in their Practice, and their unhappineſs is deemed for Crimes.

The moſt Illuſtrious State, how Glorious ſoever it's in Shew, hath at the bottom of it only Anxiety and Care: Princes Palaces and Temples of Honour, are but empty Names.

He that is in publick Place, is by Duty a publick Servant; otherwiſe it may be ſaid to him, what the Old Woman ſaid to *Adrian* the Emperor, *Renounce then thy Place, as thou doſt thy Duty.*

Men in great Place are Strangers to themſelves, and while they are in the puzzle of Buſineſs, have no time to tend their own Welfare; for *In Magna Fortuna, eſt Minima Libertas.*

A Life without Reſt is painful, like a long way where there is no Inn.

The Front of the Palace of Honour is Splendid and Magnificent, but the Back parts are not ſo: The Entry into Dignities is crowned like a Victory, but the *Exit* many

times Tragical; and he that enters by the Gate of Favour, commonly comes out by the Door of Disgrace.

It's strange for Men to seek Power and lose Liberty, or seek Power over others, and to lose Power over a Mans self; the rising into a high Place is laborious, and by Pains they come to greater Pains, and by Indignities to Dignities.

What is Grandeur but *Speciosa Molestia?* They who look upon a Diadem, and the Lustre of the Jewels set in it, may apprehend somewhat to delight their Eyes, but could they but understand how many Cares are lodged and concentred within the Pale and Circle of the Crown, I may say in the Words of a great King, *They would scarce take it up for the wearing, though it lay in their way.*

It was no doubt a sad Experience which wrang those Words from *Cæsar*'s Mouth, *When you would express a Mass of Cares and Crosses,* Cogita Cæsarem, *think upon* Cæsar.

And though you see them send out great Navies, command Legions, and compassed with Faithful Guards, yet you must not think they all live quiet, or do partake of real pleasure, for all these are but ridiculous Pageantry and real Dreams: Fears and Cares are not things that are afraid of the Noise of Arms, nor stand in awe of the brightness of Gold, or splendor of Purple, but boldly intrude themselves into the Hearts of Princes and Potentates; and like the Vulture which

the

the Poets talk of, gnaw and prey upon their Hearts.

What are all Titles of Honour? They are nothing but a more glorious Sound: Equipages of Honour, though they may ſeem Splendid and Illuſtrious, yet our Underſtanding tells us they are only out-ſide.

When we ſhall put off this Robe of Mortality, and walk amongſt the Stars, and ſhall from the Theatre of Heaven look down upon Earth, how ſhall we be ſurpriſed to behold the Palaces of Princes, the Pageantry of the Court, the Piſmires of Ambition, and the Fantaſticoes of Honour?

I am a Man of no Title, yet I am Great, and make a good Figure in my own Microcoſm, for I am Maſter of my ſelf.

It's Wiſdom in him that hath been exalted in the Sphere of Honour, and hath acted things of Grandeur, to ſecure the Glory of them to withdraw in time; a continued Proſperity is always to be ſuſpected.

It's the Policy of a cunning Gameſter, to give over while he wins; when Proſperity is a Game, nothing is ſo certain as ill Luck.

It's better to ſit down with Honour, than to attend the Changes of an unconſtant Fortune.

Charles the Fifth, that Eldeſt Son of Glory, triumphed over the World by his Fortune, and at laſt by a glorious Retreat, triumphed over Fortune, by moderating his Ambition.

Fortune,

Fortune's, like Pyrates that wait for Veſſels till they are full Fraight; the Counter-plot muſt be to take ſome Port betimes.

I much honour the Bravery of that *Roman*, who ſaid, He had obtained all Dignities before he deſired them, and had left them all before they were deſired of others.

I deſire no Honour nor Preferment, for that would declare that I prefer more what others can beſtow, than what I poſſeſs my ſelf: Nothing can make me greater, being Virtuous; I am high enough, if I ſtand upright; I am not born under *Sol* to love Honour, but under *Jupiter* to love Buſineſs; Humility ſhuns Honour, and is the way to it.

I am not ambitious when I am Dead to have a rich *Mauſoleum*, a ſtately Sepulchre, or a beautiful Urn for the Repoſe of my Body, or that my Name ſhould be engraven in Braſs or Marble; if Providence ſhall bleſs me that I may have a little Stone to cover me, I deſire this Word for my Epitaph, may be Engraven upon it,

EVASI.

I have eſcaped all Honours.

SECT.

SECT. XVII.

Of the Art to be Happy.

TO be Happy is a bleſſed State; and that every Man may have if he pleaſes.

If you will be happy, correct your Imagination by Reaſon, reject Opinion, and live according to Nature.

Tranquility of Mind, and indolency of Body, are the compleat felicity of Life.

Happineſs conſiſts not in Sovereignty, or Power, or in great Riches; but in a right compoſure of your Affections, and in directing all your Actions according to right Reaſon.

There are Two principal Diſeaſes of the Mind, Deſire and Fear: Temperance is my Buckler againſt Deſire; Fortitude againſt Fear: The one ſupports the Mind, when it deſires; the other exalts it when it fears.

Its reaſon which reſcues us from the Violence of Deſires and Fears, and teacheth us temperately to ſuſtain the Injuries of Fortune, and ſhews us all the ways which lead to quiet and tranquility.

So order your ſelf, that you cut off all vain Deſires, and contract your ſelf within the boundaries of Nature, which are neceſſaries; they are ſo few and ſmall, as hardly any unkindneſs of Fortune can rob you of them; they that covet things uſeleſs and ſuperfluous,

perfluous, enjoy not even those that are necessary; every Place yields enough for Necessaries, and no Kingdom is sufficient for superfluities; its the Mind that makes us happy in a Desert.

Its the Infelicity of many Men to covet the greatest things, but not to enjoy the least; desire of that we neither have or need, takes from us the true use and fruition of that we have already.

I always set before me that *Delphick* Oracle, *Nil nimium Cupito.*

Whatsoever I desire, I always have; because I desire nothing but what I can have.

The reason that many Men want their Desires, is, because their Desires want Reason.

To be moderate in your Desires, is an instance of Prudence; and not like *Sannio* in the Comedy, *Spem pretio emere.*

I am never troubled for what I have not, but rejoyce for what I have.

He is richest who is contented, for Content is the Riches of Nature.

I can be as content, and think my self as happy in a Galley, as in Paradise; nothing is so pleasant to me, as a serene and secure state of Mind, not distracted with any Passions.

Though I be not as rich in Diamonds as the Island of *Zilan*, nor in Gems like to *Varnor*, in Emeralds like to *China*, nor in Rubies like to *Peru*, nor in Opales like to *India*; yet when I am in my Grotto, clothed with my own

own Innocency, and inriched with a Contented Soul, I enjoy them, and all the Treaſures of the Univerſe.

Content is the Deputy of outward Felicity, and ſupplies the place where its abſent.

I envy the Happineſs of none, becauſe I am contented with my own.

I covet nothing; I had rather beg of my ſelf not to deſire any thing, than of Fortune to beſtow it: If I might have the whole World for asking, I would not deſire it.

What are Riches? Riches are but Cyphers, its the Mind that makes the Sum: What am I the better for a great Eſtate, if I am not contented with it? The deſires of having, will quickly take away all the Delights and Comforts in poſſeſſing; therefore that *Alexander* that wants content, is worſe than *Diogenes* that is contented in his wants.

He that doth not think his own Eſtate, how little and ſmall ſoever, to be ſufficiently ample, though he ſhould become Lord of the whole World, will ever be miſerable; for Miſery is the Companion of Want; and the ſame vain Opinion which firſt perſwaded him, that his own Eſtate was not ſufficient, will continue to perſwade him that one World is not ſufficient, but that he wants more and more to infinity.

If in the Lottery of the World, it be my fortune to draw a Prize, I am not proud of my good luck; if I draw nothing but Blanks, I am not troubled at my ill Fortune.

If

If all the Glories and Excellencies in the Universe were contracted into a point, they would not be worth the Thoughts of a brave Soul.

Let my Cloaths be never so fine and rich, (which is the pride of others) they add nothing to my Content, but much to my Grief; when I consider they were first made to cover the Scar of Sin, my Nakedness.

I can wear a Thred-bore Milesian Cloak, with as great a Decorum, as if it were made of Attick Wool: I never observed that an Imperial Crown cured the Head-ach, or a Golden Slipper the Gout.

A Fever doth as violently and long hold him who lies upon a Bed of Tissue, under a covering of *Tyrian* Scarlet, as him that lies upon a Mattress.

I have no reason to complain of the want of Scarlet Robes, of Golden Embroideries, Jewels and Ropes of Pearl, while I have a course and easie Garment to keep away the Cold.

I have not *Peru* or *Potosi*, in my Desires; I can be as content in *Ragusa*, as in the *Seraglio*. I value not a *Sycilian* Table to eat at, or *Dyonisius*'s Chamber of State to Sleep in; let me have a Dish of Maze or Coleworts to Dine with, and a Truss of Straw at Night to Sleep on, and I can pity the Grand Seignior.

As a Wise Man ought not to desire any thing that is superfluous, but confine himself to Necessaries; so a brave Man must not suffer the tranquility of his Mind to be disturbed

ſturbed by any Calamity or Adverſity whatſoever.

The World may make a Man Unfortunate, but not Miſerable; that is from himſelf.

No Man can be happy that doth not ſtand firm againſt all Contingencies; and ſay to himſelf in all Extremities, *I ſhould have been content, if it might have been ſo, or ſo; but ſince its otherwiſe determined, God will provide better.*

He that will live happily, muſt neither truſt to good Fortune, nor ſubmit to bad; he muſt be prepared againſt all Aſſaults.

A Wiſe Man in what condition ſoever he is in, will be ſtill happy; for he ſubjects all things to himſelf, becauſe he ſubmits himſelf to Reaſon, and governs himſelf by Wiſdom, not Paſſion.

He that is not content in any State, will be content in no State; for the fault is not in the thing, but in the Mind.

A brave Man hath Fortune under his Feet: To be troubled as little as may be, is an uſeful Science, and the Midwife of all the Happineſs of our Life.

I only injoy that which is preſent; I have no regard to the future, for that may not be: Hopes or Fears never perplex me; I reſt ſatisfied with what I have, and by that means want nothing.

I never torment my ſelf afreſh with the Memory of what is paſt, or afflict my ſelf with the apprehenſion of Evils to come; for the

the one doth not now concern me, nor the other yet come; and there may be Remedies provided for the Miſchiefs to happen, for they give us warning by ſome Signs of their approach.

It's folly to fear where there is a Remedy: He that troubles himſelf ſooner than he needs, grieves alſo more than is neceſſary; for the ſame weakneſs that makes him anticipate his Miſery, makes him inlarge it too; the Wiſe fortifie themſelves by Reaſon, and Fools by Deſpair.

It's a ridiculous thing to be miſerable before-hand, for fear of Miſery to come; for a Man loſes the preſent, which he might enjoy in expectation of the future: Nay, the fear of loſing any thing, is as bad as the loſs it ſelf: Miſeries are endleſs if we ſtand in fear of all poſſibilities.

When I am ſurprized with the fear of any Misfortune, I a little qualifie my Fears with Hopes; this ſerves to palliate my Misfortune though not to cure it.

Never antedate your own Misfortune; it's time enough to bear Misfortunes when they come; the ills which you fear you may ſuffer, you ſuffer in the very fear of them; and there is not any thing that you fear, which is ſo certain to come, as it's certain that many things which you do fear, will not come to paſs.

Why ſhould you torment your ſelf at preſent, with what, perhaps, may happen out Forty Years hence? This Humour is a kind of

of a voluntary Diſeaſe, and an induſtrious Contrivance of your own unhappineſs, and to complain of an Affliction that you do not feel.

'Tis time enough to lament when the Miſchief is come, and in the interim to promiſe your ſelf the beſt; what do you know but ſomething may delay or devert it?

The Moor *Abul*, Brother and Heir to the King of *Granada*, being taken Priſoner in *Solobenia*, to beguile his Miſery, uſed ſometime to play at Checks, (a true repreſentation of the Game of Fortune;) he was no ſooner ſet down, but in comes a Currier to tell him he muſt prepare himſelf to Dye: Inexorable Death comes always poſt; the Moor deſired him to reſpite for Two Hours; the Commiſſary thought it too long, but yet granted him leave to play out his Game; he play'd and won both his Life and the Kingdom; for before the Game was ended, another Poſt arrived with News of the King's Death, whereby the City of *Granada* preſented him with their Keys.

No Man hath reaſon to complain when we are all in the ſame condition; he that eſcaped might have ſuffered; whatſoever may be any Mans lot, never complain if it be your own.

I am prepared againſt all Misfortunes and Infelicities, expecting whatſoever may be, will be.

Muſt I be poor? I ſhall have Company: Muſt I be baniſhed? Ile think my ſelf born there,

there, and the way to Heaven is alike in all Places.

Have I any Injuries done me? they are but so many Robes of Honour, which I can chearfully wear; and out of the greatest Infelicities, I can raise Trophies, and a triumphal Arch: I have this comfort in my Misfortunes, that whersoever I go, I have the same Nature, the same Providence, and I carry my Virtues along with me.

If I have lost any thing, it was adventitious; and the less Mony, the less Trouble; the less Favour, the less Envy: Is your Treasure stolen? its not lost, but restored; he is an ill Debtor that counts repayment loss. What is it that I labour, sweat, and solicit for? when its very little that I want, and it will not be long that I shall need any thing.

Whatsoever happens to me, I am never surprised at it; for I have ever in my Thoughts, that whatsoever may be, will be; and that which may fall out at any time, may fall out this very Day.

All Infelicities and Sufferance are easie to me, because I make them familiar to me in my contemplation; what wonder is it to lose any thing at any time, when we must one day lose all?

When I see any infelicity to fall upon another; I conclude, that though the Mischief fell upon another, it was levelled at me: When there are so many Thousands of Dangers

gers hovering about us, what wonder is it if one comes to hit me at last?

Calamity and Affliction can never dever-mate or disturb a brave Soul.

I can with a *Bezolas manos* reverence my Misfortunes; and give *Gra Merce* to my Stars for them; I can look Death on the Face without any surprise, and bid it welcom.

I can patiently undergo the *Tympanism* of the *Greeks*, or the *Patalism* of the *Athenians*; and can triumph more for the honour of my Suffering, than I am concerned for the pain I suffer; for this I am beholden to those gallant Heroes, *Metellus*, who suffered Exile resolutely, *Rutilius* chearfully, *Cato* Death constantly.

Phalaris's Bull, and a Bed of Roses are all one to me; I must confess while I am in the Bull, by reason of my Body, I may drop a Tear, and send forth a Groan; but my Mind is impassible above all Grief or pain.

It's the excellency of a great Mind to triumph over all Misfortunes and Infelicities.

Presence of Mind and Courage in Distress.
Are more than Armies to presage Success.

He that gallantly encounters Misfortunes and the infelicities of the World, is as valiant as *Hector*, and may stand in competition with *Cæsar* for his Virtues and Bravery.

All the Distempers of this Life, if they be long, they have their intervals, and give us some ease; if short and violent, either they dispatch

diſpatch us, or conſume themſelves; ſo that either their reſpit makes them tollerable, or the extremity makes them eaſie.

Misfortunes and Troubles ſhould no more diſturb or break a Couragious Heart, than thoſe Rods hurt the Noble *Perſians* Skins, which whipped their Cloaks inſtead of their Bodies: A generous Spirit muſt reſiſt all Encounters conſtantly, as the Rocks do the Waves of a great and tempeſtuous Ocean.

Misfortunes are a kind of Diſcipline of Humanity.

There are Tempeſts and Hurricanes in the Life of Man; it's prudence to put into a ſafe Harbour to let them blow over.

If you fall into any great Misfortune, diſingage your ſelf as well as you can, creep through thoſe Buſhes which have fewest Briars.

They who leaſt ſhrink at the Storms of Fortune, are always moſt Virtuous and Victorious in the end.

When I have any infelicity fallen upon me, to abate my Diſcontent (if I have any) I have Two Remedies, Diverſion of my Thoughts from the Infelicity; and an application of them to thoſe things which I know to be grateful and pleaſant to my Mind.

I always bear my Mind above the Clouds; Tempeſts cannot reach me; I am not ſhaken with Winds, nor battered with Thunder.

The diſcontent which we receive from any Infelicity, is not founded in Nature, but meerly in Opinion, and ſo become great or ſmall according

according as it's apprehended; and they have the greateſt ſhare of it, that believe they have it; if the Opinion were right and ſound, we ſhould never be moved at any ſuch infelicity; for that all thoſe things are extraneous to us, and touch us not indeed, but only by the Mediation of an Opinion we have framed to our ſelves.

How is it? I have a Ship at Sea, laden with a rich Cargo; and this Ship is caſt away by a great Tempeſt, and I know it not; I am not a whit leſs Chearful and Merry, than if it were not caſt away; is it not then Opinion only which diſcontents me? for if Nature did it, at the ſame Minute wherein the Ship was caſt away, my Mind would be ſtruck with the ſenſe of the loſs of my Ship: And the like would be perceived in the loſs of any other thing.

It's the part of a Wiſe Man to foreſee Misfortunes, and to prevent them before they come; of a Valiant Man to order them well when they come.

SECT.

SECT. XVIII.

Of the Regimen of Health, and of Temperance and Sobriety.

PLato when he returned to *Athens* from his Travels, was asked by the Philosophers there, *If he had seen any notable thing in* Tinacria, *which is now called* Sicily? Answered, *Vidi Monstrum in Natura, Hominem bis Saturatum in Die*; and this he said, because he saw *Dyonisius* the Tyrant, who first invented to eat at Noon, and afterwards to sup at Night. In antient time they did use to Sup and not to Dine: All Nations in the World did eat at Night, only the *Hebrews* did feed at Noon.

We heap Suppers upon Dinners, and Dinners upon Suppers without intermission; it costs us more to be miserable, than would make us perfectly happy.

Vita nostra est instar Comediæ, our Life is like a Comedy; the Break-fast is the Prologue, a Dinner the Interlude, a Supper the Epilogue.

We do not Eat to satisfie Hunger, but Luxury and Ambition; we are Dead while we are alive, and our Houses are so much our Tombs, that a Man might write our Epitaph upon our very Doors; *We are poisoned in the very pleasures of our Luxury, and betrayed*

trayed to a Thousand Diseases by the indulging of our Palate.

Every Man is his own *Atropos*, and by his intemperance lends a Hand to cut the Thred of his Life: Excess may be good Physick, but its bad Diet; give me the Man that takes his Meat as a sick Man doth his Physick, meerly for Health sake; *Tiberius*'s Aphorism is good, *That every Man is his own best Physician, and his Life sets a* Probatum est *to it:* Observe *Cato*'s Rule, *Eat to live, not live to eat.*

We pass the bounds of Nature, and sally out into Superfluities; in so much that it's now adays only for Beggars to content themselves with what is sufficient.

Pulses and Leguminous Food was a great part of the Diet of our Forefathers before the Flood; and the *Romans* which were called *Pultifagi*, fed much on Pulse for Six Hundred Years.

Many other Nations, as the *Japanneses*, *Chineses*, the *Africans* in sundry Regions, and the *Turks* which live chiefly on Rice and Fruits, yet they live very long and healthfully.

It's a pleasant Hunger to eat Herbs, and a dainty Thirst to drink Water. When *Darius* had a Cup of cold Water given him, he received it thankfully, and profest it was the best Draught that ever he drank in his Life; but peradventure *Darius* was never Thirsty before.

I value not the *Persian* Luxury, the Delicacies of *Apicius*, the *Calydonian* Wine, nor

the Fish of *Hyrcania*; the courſeſt Meat and Drink afford me no leſs pleaſure than the greateſt Delicates: Barly-Bread and Water are highly pleaſant, if taken only when we Hunger and Thirſt.

Artaxerxes, the Brother of *Cyrus*, being overthrown in Battle, was conſtrained to ſit down with dried Figs and Barly-Bread, which upon proof he found ſo good, as he ſeriouſly lamented his Misfortune, in having been ſo long time a Stranger to that great pleaſure and delight which Nature and ſimple Food yields, when it meets with true Hunger.

Temperance augments things that are pleaſant, and maketh the pleaſure it ſelf greater; and ordinary Fare is made equal in ſweetneſs to the greateſt Dainties.

For my own part, when I eat courſe Bread, and drink Water, or ſometimes augment my Commons with a little Cheeſe (when I have a mind to Feaſt extraordinarily,) I take great delight in it, and bid defiance to thoſe Pleaſures which accompany the uſual Magnificence of Feaſts: And if I have no more than Maze, Lentils, decocted Barly, and clean Water, I think my Table ſo richly furniſhed, as that I dare diſpute felicity even with *Jove* himſelf.

I muſt confeſs, as to my Diet, I am not very curious; if I lived in *France* I could eat their Diſhes of Frogs, Toad-ſtools, and Snails: When I am amongſt the *Jews*, I can eat Locuſts and Graſs-hoppers, and think them to be pleaſant Viands: And to ſpeak freely to you,

you, If I were amongſt the *Canibals*, I could without any diſguſt eat Man's Fleſh, for all things are in every thing; there is Bread in Fleſh, and Fleſh in Bread.

Happy is that Man that eats for Hunger and drinks for Thirſt; that lives according to Nature, and by Reaſon, not by Example; and provides for uſe and neceſſity, and not for Oſtentation and Superfluities.

If Mankind would only attend Humane Nature, without gaping at Superfluities, a Cook would be found as needleſs, as a Soldier in time of Peace: We may have neceſſaries upon very eaſie terms, whereas we put our ſelves to great Pains for Exceſs.

When *Ada* Queen of *Caria* was ambitious often to ſend to *Alexander* Sauces and Sweet-meats delicately prepared, by the beſt Cooks and Artiſts, he ſaid, *I have better Confections of my own*, viz. *My Night-travelling for my Dinner, and my Spare-Dinner for my Supper.*

The *Thracians*, when *Ageſilaus* marched through their Country, preſented him with Corn, Geeſe, Sweet-Meats, Cheeſe-cakes, and all ſorts of Delicacies both of Meat and Drink; he accepted the Corn, but commanded them to carry back the reſt as uſeleſs and unprofitable to him; but they importunately preſſing him to take all, he ordered them to be given to the Εἵλωτας the Slaves; and when ſome asked the Reaſon, he replied, *They that profeſſed Bravery, ought not to meddle with ſuch Delicacies; and whatſoever takes with Slaves, cannot be agreeable to the Free.*

The more ſimple the Diet is, the better is the Chile; for variety of Meats and Drink, doth beget various and diverſe Spirits, which have a conflict amongſt themſelves.

By a moderate Diet the ſtrength of the Body is ſupported, the Spirits are more Vigorous and Active, Humours attenuated, Crudities and Obſtructions prevented, many Infirmities check'd and kept under; the Senſes preſerved in their Integrity, the Stomach clean, the Apperite and Digeſtion good.

If you have as many Diſeaſes in your Body, as a Bill of Mortality contains, this one Receipt of Temperance will cure them all.

The *Caridians*, by reaſon of their ſingular Temperance and Sobriety, are free from an infinite number of Indiſpoſitions whereunto other Nations are ſubject; nay, they are ſo vigorous in the Extremities of Age, that when an Hundred Years Old, they commonly beget Children, and have no gray Hairs.

The preſent *Egyptians* who are obſerved (by *Alpinus*) to be the fatteſt Men, and to have Breaſts like Women, owe much, as he conceives, unto the Water of *Nile* and their Diet, of Rice, Peaſe, Lentils and white Cicers; and we read in *Daniel*, how Pulſe and Water made the Four Children fairer in Countenance, and fatter in Fleſh, than they which fared on the Royal Proviſion.

The *Perſians* in their time, the moſt Vigorous and the beſt diſciplined People on Earth, eat a little *Nauſtertium Creſſes* or *Wild Mint* with their Bread, and that was all the Victuals that

that this brave Nation uſed, when they made Conqueſt of the World.

The *Thracian* Women, that they might bring forth ſtrong and healthful Children, eat nothing but Milk and Nettles.

The *Cynick* in *Athenæus*, makes iterated courſes of Lentils, and prefers that Diet before the Luxury of *Seleucus*.

But the Oeconomy and order of living, and the Scenes of Humane Life are ſince much changed; if we live temperately, 'it's for Ambition and upon Deſign, not to ſerve the Intentions of Nature.

It's ſtoried of Pope *Sextus*, that before he arrived to that Honour, he Eat and Drank nothing but Bread and Water, ſaying,

Panis & Aqua,
Eſt Vita Beata.

But having once ſeated himſelf in the Porphery Chair, he refuſed to ſtoop to ſuch a courſe Fare when it it was offered him, giving his Reaſon from the Counterpoſition of the Words;

Aqua & Panis;
Eſt Vita Canis.

Now adays inſtead of Water (which was the greateſt part of the Drink in the *Ante-deluvian* World, and very congenial to the Temper of Man) we drink *Brandy*, *Uſquebah*, *Aqua vitæ*, which are pernicious Drinks, if

commonly uſed; they deſtroy the *Calidum innatum*, prey upon the roſcid Juice, change the natural tone of the Stomach, the Texture of the Body, and the Craſes of the parts; hence come *Atrophies*, the Imbecillity of our Nerves, and Trepidation of our Members, which is effected by the diſorderly Motions of the animal Spirits, being impulſed and agitated preternaturally by the Spirits of ſtrong Liquors. Wine is an excellent Liquor if moderately uſed; it's a great refreſher of decayed Nature, it fortifies the Stomach, ſtrengthens the natural Heat, helps Digeſtion, carries the Food to all the Parts, chears the Heart, and wonderfully refreſheth the Spirits.

The Antients called it *Lac Senum*, the Milk of old Men; but by modern Practice it's found, that if they ſuck too much of it, it will make them Children.

Nothing can be of worſe conſequence to any, than the conſtant and immoderate uſe of it.

Sapientia in ſicco reſidet, non in Paludibus & Lacunis; Wiſdom's reſidence is in a dry Region, not in Bogs and Fens.

Heraclitus left it for a Maxim, *Lux ſicca anima ſapientiſſima*; A dry Light makes the wiſeſt Mind, but it becomes *Madida & macerata*, being ſteep'd in the Spirit of Wine.

Strength and Beauty are the Goods of the Body, Temperance and Prudence the Crown of Old Age.

Il Vino non ha timone; *Wine*, ſays the *Italian*, *hath no Stern*: Diſcretion is not then any longer their Pilot, nor the light of Reaſon the Pole, by which they ſhould direct their Actions to a ſafe Harbor.

The Vine beareth Three Grapes, the Firſt of Pleaſure, the Second of Drunkenneſs, the Third of Repentance.

The *Jewiſh Rabbies* obſerve, that *Noah* when he firſt planted Vines, took the Blood of an Owl, of an Ape, and of a Lion, and watred the Roots of his Vines with them; hence it is, that Men when they are drunk with Wine, ſome play the Owl, and ſit up all Night, Bite and Scratch; others like the Ape and Lion, are Antick and Furious.

If it ſhall be your unhappineſs at any time to be overtaken with Wine, obſerve the Directions of the School of *Saturn*;

Si nocturna tibi noceat potatio Vini,
Hoc tu mane bibas iterum, & fuerit Medicina.

If over night thou tak'ſt a Doſe,
And find'ſt thy ſelf amiſs;
Thou muſt next Morn another take,
No Remedy like this.

Sobriety is that which will ſecure you againſt all Diſtempers, and make your Life pleaſant to you; for the Harveſt of Diſeaſes doth ariſe from the Seeds of Intemperance.

By Sobriety, there is a good and perfect Concoction made; the Meat you eat, when it's well elaborated and transmuted in such manner as is proper for each Digestion, then a good habit of Body is established, the Mass of Blood hath its pure Tincture, all the Liquors of the Body have their peculiar Properties suitable to the Intention of Nature; but if the Crases of the parts be perverted by Intemperance, then the Alimentary Juices do degenerate from their Purity, the Mass of Blood and the Nervous Liquor are depraved, and the whole habit of the Body disordered.

Abstinence plucks up the cause of all Diseases by the Roots, in the inward Veins it takes away the *Butomia*, which is caused by the ill Disposition of the Stomach, and that Melancholick Humour which is sealed in the Tunicles thereof, and reduces the natural Temper to a just Mediocrity.

By Temperance Men shut up their days like a Lamp, only by a pure Consumption of the Radical Moisture, without Grief or Pain.

If the World consists of Order, if our Life depends on the Harmony of Humours, it's no wonder that Order should preserve, and Disorder destroy.

A spare and simple Diet contribute to the Prolongation of Life,

Mangiera Piu Chy maneo Mangia; He that will eat much, let him Eat little, because by Eating

Eating little, he prolongs his Life, and ſo eats much.

The Emperor *Auguſtus* died at the Age of Sixty Six, in all which time he never Purged or let Blood, neither did he uſe Phyſick, but every Year he entred the Bath, every Month he did Vomit, every Week he did forbear to Eat one Day, and every Day he did walk one Hour.

If you will have a conſtant vigorous Health, a perpetual Spring of Youth, uſe Temperance.

The Sect of the *Eſſeans* among the *Jews*, by reaſon of their ſimple and abſtemious Diet, did uſually extend their Life to a Hundred Years.

The *Stoicks* and *Cynicks* are very long Livers in *Laertius*.

There was a Prieſt who was made a Dean, and by reaſon of his ſpare Diet, lived to 186 Years of Age, and when he died had this Epitaph,

Hic jacet Edentulus, Canus atque Decanus,
Rurſus denteſcit, Nigreſcit & hic requieſcit.

One *Brawn* an *Iriſh-Man*, but a *Corniſh* Beggar, who lived to a great Age, by reaſon of his ſimple courſe of Life, had the Honour of this Inſcription upon his Graveſtone,

Here Brayn *the Common Beggar lyes,*
Who counted by his Tale,
Some Six-score Winters and above,
Such Virtue is in Ale.

Ale was his Meat, his Drink and Cloth,
Ale did his Death reprieve;
And could he ſtill have drunk his Ale,
He had been ſtill alive.

Xequepeer, a Moor who lived in the City of *Bengala*, *Anno Dom.* 1586. by reaſon of his Auſterity and Abſtinence, lived 300 Years, if we may believe *Ferdinand Lopez*, the King of *Portugal*'s Hiſtoriographer.

I do think that Man if he lived according to Nature, and duly obſerved the Regimen of Health, he might live to a long Duration, for Man is naturally Immortal, that is to ſay, he hath a *Poſſe non mori*, as appears both before the Fall, and ſhall be evident after the Reſurrection; yea, after his Fall he could live near a Thouſand Years; though by degrees the length of Life was abbreviated, yet that Abbreviation of Life was accidental, and conſequently may be repaired in whole or in part; and upon ſearch we ſhall find the accidental cauſe of this Abbreviation, was not from the Heavens, or any other than the defect of true Regimen of Health.

And *Adam*, after his Fall, if he had eaten of the Tree of Life, he had lived for ever; and this doth appear, *Gen.* 3. *Let us drive*

Man

Man out of Paradiſe, leſt he put forth his Hand, and take alſo of the Tree of Life, and Eat and live for ever.

Artepheus having found out the Virtues of Stones, Herbs, &c. both for the knowledge of Nature, and eſpecially for the prolongation of Life, did glory that he had lived One Thouſand Twenty Five Years.

If the *Humidum radicale*, &*calidum innatum*, be kept in their right ſtate and due temper (as they may be) I ſee not (for any thing that is in nature) but Man may extend his Life to a long duration.

I have lived in the Reign of Five Kings, yet I can by no other Calculation, than that of my Sins, be found to be old; by reaſon of the regularity of my Life, I have a perpetual Spring in me; I never met with an Autumn, or knew any thing of the fall of the Leaf; but Vigour and Strength like the Sun in its Glory, viſit all my Quarters: After a ſmall pittance, I find a ſound and quiet Sleep all Night long; and at peep of the Day I get up as freſh as the Morning it ſelf.

The Seminalities of all out Diſeaſes, and Abbreviation of Life, is from the exceſſive Eating of Fleſh and other Meats.

How many Warlike Nations, and ſtrong Cities, that have ſtood invincible to Attacks and Sieges, have Luxury overcome? Conſider the *Romans* when they came to their *Fecur Anſerinum*, their *Porcus Trojanus*, *Sumen*, *Uvedulæ*, *Ficedulæ*, and their generous Wines, *Ciculæ* and *Falerna*, they became effeminate, and by

by them were more overcome, than formerly by their greateſt Enemies.

There are many Impreſſions and Alterations made upon our Bodies by the Food which nouriſh them, and change the Conſtitution into its Complexion.

Thoſe who eat of the Fleſh of a Cat (being provoked into a Fury by beating of her,) make thoſe rabid that eat of it, and like Cats with their Claws will lacerate one another.

Chickens fed on ſour Grapes, are harder of Fleſh, and more difficult of Concoction, than are moſt Water-Fowls.

Why are the *Tartarians* ſo barbarous in their Manners, but becauſe they Eat and Drink the Fleſh and Blood of Horſes?

Eating of Creatures which have no Blood, waſt ours; thoſe Plants which are barren or fruitful (as *Porta* obſerveth) do render thoſe that uſe them barren or fruitful.

If ſo, how careful ought we to be what Meats and Food we eat?

But if you will eat Fleſh, I would adviſe you not to dreſs it by the Fire, as Cooks do, for that ſunders the beſt from the worſt, which we chooſe; but like Philoſophers, a quite contrary way, taking the beſt which is now loſt, and leaving that which we now take, which is the worſt; a way, I ſay, to ſtrip off all groſneſs and fowlneſs of Bodies, the ſeeds of all Diſeaſes.

For

For the Virtue of things taken from them by ſeparation, is better than joyned with their Bodies.

If Nature could be nouriſhed ſome other way than by eating, all danger of Diſeaſes would be prevented.

There was a Perſon of much Honour who told me, *That his Grand-father, by reaſon of his great Age, had his digeſtive faculty ſo enervated, that whatever he eat turned into Crudities and Obſtructions; he being a Perſon of great Knowledge, tryed many Experiments to repair it, but without any effect; at the laſt, he applied a piece of raw Fleſh to his Stomach, faſtned to it; and ſo once in Twelve Hours applied freſh; in ſome time he found Nature abundantly ſatisfied therewith, and had a rejuveneſcency and renovation of all parts; and lived many Years after in good ſtrength and vigour, without Eating or Drinking any thing.*

How this may comport with reaſon, is worth the Inquiry: We have obſerved for Drink, that all the time we ſit in the Water, we ſhall never thirſt; for Nature by the Pores, doth ſuck and draw in *aqueous* particles to ſatisfie Thirſt; and why may it not draw from the Fleſh a *ſuccus nutritius*, which will ſupport and preſerve Nature? And upon this reaſon the Phyſicians preſcribe nouriſhing Clyſters to their Patients, and Baths of Milk in Hectick Fevers, when the Body is extreamly low.

Paracelſus tells us, *That a Man of his Knowledge by applying of freſh Cods to his Stomach faſtned,*

faſtned, without Hunger lived half a Year together.

Nature is able to draw through the Pores in all parts of the Body, ſuch Food as ſhe deſireth; otherwiſe how comes it to paſs, that many Perſons have lived a long time without eating any Meat?

Paracelſus, *Licetus*, and *Cardan* (Men which made great Figures in their Days,) aſſure us, that they knew ſome Holy Men that lived Twenty Years together without eating any Meat; and *Harmolaus Barbarus*, *Joubertus* have delivered to us, that one in *Rome* lived Forty Years only by the inſpiration of Air: Hence it was ſaid by the *Coſmopolite*, that there is in the Air a hidden Food of Life.

Ficinus, *Crollius*, *Rundeletius*, tell us, that in the *Eaſt Indies*, near the River *Ganges*, there is a Nation called *Aſtomares*, that have no Mouths, they live only by the Air and Smells which they take in at their Noſtrils, from Roots, Flowers, and wild Apples, which they carry with them in long Journies.

The Air is full of Balſamick Roſcid Atoms, and is ever ſprinkled with a fine foreign fatneſs, which may perhaps be ſufficient Food to nouriſh the fine part of our frame, whereon the temper of Mankind and his Life ſtandeth.

It's impregnated with a Saline Spirit; in this Salt are included the ſeminal Virtues of all things; it's a pure extract drawn by the Sun-beams, from all Bodies that it darteth

his

his Rays upon, and its ſublimated to ſuch a heighth of perfection, that its Homogenial to all things; and in effect is the Spirit of Life, not only to Plants, but to Animals alſo. *Licetus* and *Quercetan* think they are nouriſhed by the Air.

And *Olympidorus* the Platoniſt aſſures us, that he knew a Perſon who lived many Years, and in his whole Life neither fed nor ſlept, but ſtood only in the Sun to refreſh himſelf.

If other Creatures, whoſe Life hangeth upon the ſame hold, do faſt a long time, there is no reaſon but the ſame common nature will ſuffer it in Man.

There is a Bird in the *Moluccas*, *Monucodiaca*, by Name, as *Aldrovandus* informeth us, which by reaſon it hath ſo large Wings in ſo ſmall a Body (her Wings are as large, almoſt as the Wings of an Eagle, when her Body is no bigger than a Swallow,) is born up by force of the Wind, and hovereth and hangeth in the Air continually, taking no other Food (as alas, how can ſhe) than there is found.

The Chamelion will live a whole Year without eating any thing, but by taking in the Air, by gaping and ſhutting his Chaps: And *Ælian* aſſures us, that the Goats of *Gimanta* do not Drink in Six Months; but turning towards the Sea, they receive the Vapours with open Mouth, and ſo they quench their Thirſt.

I beg your Pardon, if I, that intended to Diſcourſe of Temperance, have been Intemperate in my Diſcourſe; I know theſe will be looked upon as airy Phantaſms, and I my ſelf have the ſame ſentiments of them; yet I muſt tell you, it's agreed by many Learned Phyſitians, that Men and Women have lived many Years together without eating any Food; but that Death did not follow the taking away of the Appetite, to me its wonderful. *Langius* thinks the cauſe to be the relaxation of the Nerves in the Orifice of the Stomach, but this cannot ſatisfie a rational Enquiry. *Sennertus* conceives, that ſuch Bodies are almoſt Immortal, and little or nothing exhal'd from them; becauſe they conſiſt of a Tenacious Humour well compacted and growing faſt together, and will not yield to the action of Heat that feeds on the Nouriſhment; and their Heat is moſt Mild and Gentle, and requires not much Nouriſhment; but, I pray, conſult the *Adepti*, thoſe Sons of Art, and let me underſtand their Judgment.

SECT.

SECT. XIX.

Of Suits of Law.

IF you deſign to your ſelf Happineſs, and an improvement of your Eſtate, let me adviſe you to avoid Suits in Law; if you ingage in any, you put your ſelf into a Houſe of Correction, where you muſt labour ſtoutly to pay your Fees.

If the caſe ſhall go for you, there are thoſe who will tell you, that Victory is a fair Game, but you muſt give them leave to divide the Stakes.

If it ſhall be your Misfortune to engage in any, have a care of a rich Fool; for there is nothing more dangerous as to Miſchief, than a Rich Obſtinate Fool, in the Hands of a cunning Knave; and have a watchful Eye over him that hath but Two or Three Caſes (if he be a Buſie Fellow) for he will give you trouble enough; an inconſiderable Mouſe may give diſturbance to a noble Lion.

There were Two Lawyers very paſſionately pleading their Clients Caſe, to their great ſatisfaction; when the Caſe was done, the Lawyers came out of Court, and hugged each other; the Clients much admired their Behaviour; one of them asked his Lawyer, *How they could be Friends ſo ſoon? Tuſh Man,* ſaith the Lawyer, *we were never Foes, for we Lawyers are like a pair of Sheers, if you open them*

them, and pull them down, they ſeem to cut one another; but they only cut that which cometh between them.

You remember the Fable of the Vulture, ſitting upon a Tree to ſee the Lion and the Bear fight, and to make prey of him which fell firſt; have you a care you do not make the Moral.

It was good Advice of Chriſt, *If any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo*; the reaſon is evident, leſt the Lawyer ſhould come between, and ſtrip you Naked even of your Shirt.

To go to Law, is like a Lottery, or playing at Dice, where if the Game be obſtinately purſued, the Box-keeper is commonly the greateſt Winner: I ſpeak not this to reflect upon that Honourable Profeſſion, to which I ſhall ever pay the greateſt Tribute of my Service.

I know there are many excellent Perſons towards the Law, if it be your fortune to meet with them.

In the State of *Venice*, ſome Years ſince, all their Advocates were Noble-men, appointed by the Grand Council, to the number of Twenty Four, and had all of them allowance from the State; being forbidden to take Preſents or Mony, that the Nobleneſs of the Profeſſion might not be ſullied, and that in all Proceſs it might be their Intereſt to give a Diſpatch.

But

But you will be ſure at every Market in the Country, to find ſome Fairies, Elves, and little Spirits, with Hawking-bags, or Snap-ſacks by their ſides, wherein they have their Familiars, ſome with Green-coats, others with Yellow-veſts, which they ſend forth to the Diſquiet of Good Men; as *Æolus* did the Winds, which he had gotten into his Bottle, to the diſturbance of the World.

Theſe like the Sun in *Aries*, which move, but not remove the Humours.

Et pluet ſuper eos laqueos.

And it ſhall Rain Snares upon them; which a Rabby interpreted to be the multitude of Advocates, Proctors, and Solicitors, which were Snares to catch the People.

Certainly theſe Elves are much of the nature of the Ant, very good for themſelves, but exceeeding pernicious in the Garden of a Commonwealth.

If ever you ſhould fly to theſe for ſuccor, as the Sheep do to the Buſhes in a Storm, you will be ſure to leave a good part of your Coat behind you.

Theſe like a Quartan Ague, will never leave you, as long as any Humour be left in you; and if you ſhall have need to make uſe of them, they will ſtir no more without a Fee, than a Hawk without a Lure.

I have often admired at the Genius of a Noble-man of *France*, who was much delighted in Troubling Men with Suits; *Lewis* the

the *French* King hearing of it, offer'd to eaſe him of his Suits, by putting an end to them; he thanked his Majeſty, but earneſtly beſought his Highneſs to leave him Thirty or Forty behind, whereby he might merrily paſs away the time.

Humours are Mens Religion, Power their Laws;
Their Wit Confuſion, and their Will their Cauſe.

My Adviſe to you, is, that you ſeriouſly employ your ſelf in the ſtudy of the Laws of this Nation (being the moſt excellent for their Juſtice and Wiſdom) if not to Practiſe the Law, yet to gain ſo much Knowledge therein, as to defend your Self and Eſtate from the Robbin-Good-Fellows of it.

If you be not ſo diſpoſed, you muſt lay up one Third part of your Eſtate to preſerve the other Two, or elſe you will be aſſuredly undone.

SECT.

SECT. XX.

Of Gaming.

NExt Suits in Law, (which are but *jactus aleæ*) avoid Gaming; it hath no ſatisfaction in it; beſides a ſordid coveting of that which is anothers; or a prodigality of that which is your own: It's a Madneſs beyond the Cure of *Hellebore*, to caſt a Dye whether your Eſtate ſhall be your own or not; if you have not a care, (I can without an Augure, tell what will be your fate,) this, like a Quick-ſand, will ſwallow you up in a moment; and Goods which are ſo gotten, are like Pyramids of Snow, which melt away, and are diſſolved with the ſame ill Husbandry that did beget them; and believe me, you will find it more chargeable to you, than the Seven deadly Sins.

Remember that one Crown in your Purſe will do you more Honour, than ten ſpent.

Plato ſeeing a young Man play at Dice, he reproved him; he anſwered, *What ſo ſmall a matter? Cuſtom*, replies *Plato*, *is no ſmall thing.*

SECT.

SECT. XXI.

Of Marriage.

THere is one Step more to make your Life comfortable, and to advance your Fortune, and that is, well to diſpoſe of your ſelf in Marriage; certainly a Buſineſs which requireth grave Conſideration.

Ride not Poſt for your Match, if you do, you may in the period of your Journey take Sorrow for your Inn, and make Repentance your Hoſt.

If you Marry, eſpouſe a Virtuous Perſon; a celebrated Beauty, like a Fair, will draw Chapmen from all Parts.

Make choice of your Wife by the Ears, not the Eyes.

He that in the choice of a Wife, doth believe the report of his Sight, is like him who telling out the Portion in his Thoughts, takes the Woman upon content, not examining her condition, or whether ſhe be fit for him.

I would not adviſe you to Marry a Woman for her Beauty; for Beauty is like Summer Fruits, which are apt to corrupt, and not laſting.

Never Marry ſo much for a great Living, as a good Life; yet a Fair Wife without a Portion, is like a Brave Houſe without Furniture; you may pleaſe your ſelf with the Proſpect, but there's nothing within to keep you warm.

Si vis nubere nube Pari; thoſe Weddings are the Happieſt, where the Parties are firſt Matched before they Marry. If a Man Marries a Woman much Superior to himſelf, he is not ſo truly Husband to his Wife, as he is unawares made Slave to her Portion.

Be ſure you love her Perſon better than her Eſtate; for he who Marrieth where he doth not Love, will be ſure to Love where he doth not Marry; and Love without Ends, hath no End.

Love is the Child of Folly; it's the ſtrongeſt of the Paſſions, and often found in the weakeſt Minds.

Young Men are Amorous, middle Age affectionate, Old Men doting.

It was ſaid of a conceited *Myſoginus*, whoſe Miſtreſs was *Nulla*, that it was likely to prove a happy Match, for he loved *Nulla*, and *Nullæ* loved him.

There is a great difference between a Portion and a Fortune with your Wife; if ſhe be not Virtuous, let her Portion be never ſo great, ſhe is no Fortune to you.

A Noble *Roman* being asked why he had put away his Wife, ſhe being Beautiful and Rich, put forth his Foot and ſhewed his Buſkins, *Is not this*, ſaid he, *a new, handſome and compleat Shoe? yet no Man but my ſelf knows where it pinches me.*

It's not the Luſtre of Gold, the ſparkling of Diamonds and Emeralds, nor the Splendor of the Purple Tincture that Adorns or Embelliſhes

beliſhes a Woman, but Gravity, Diſcretion, Humility and Modeſty.

A young *Lacedemonian* Laſs being asked by an Acquaintance of hers, *Whether ſhe had yet embraced her Husband?* made anſwer, *No, but he had embraced her.*

A Woman is a Book, and often found
To prove, far better in the Sheets than
Bound.

As there is little or no uſe to be made of a Mirror, though in a Frame of Gold, enchaſed with all the ſparkling Variety of the Richeſt Gems, unleſs it renders back the true ſimilitude of the Image it receives: So there is nothing of profit in a great Portion, unleſs the Conditions, Temper and Humour of the Wife be conformable to the Diſpoſition and Inclination of the Husband, and that he ſees the Virtues of his own Mind exactly repreſented in hers.

Chuſe ſuch a Wife as may Simpathize with you in your Misfortunes, for Marriage is juſt like a Sea Voyage, he that enters into this Ship, muſt look to meet with Storms and Tempeſts.

I knew a Gentlewoman, a very Fantaſtical and Conceited Perſon, and one who was not over kind to her Husband; ſhe had a Daughter of the ſame Tone and Temper with her ſelf, to whom her Father had left a very conſiderable Portion; I commended a very worthy and ſober Perſon to the Mother, to be a

Husband

Husband for the Daughter, but she did not like the Gentleman; some time after there came a Vain Under-headed Fellow, a Suitor to the Daughter; the Mother entertained him with all kindness; one Day the Mother came to give me a Visit, and with great pleasure told me, such a Person was a Suitor to her Daughter, a brave Gentleman, of excellent Parts, and one that is the Cream of the Country, and asked me how I liked him; *Truly Madam*, I answered, *if he be the Cream of the Country, as you say he is, he is the fitter for your Daughter to make a Fool of*; The Gentlewoman replied, *And so she shall if it please God it be a Match*; And she was as good as her Word.

When I read that ingenious Epigram of *Ausonius* of the Eccho, it doth methinks Graphically represent a Talkative Prating Woman;

Vane quid affectas faciem mihi pingere pictor?
Si mihi vis similem pingere, pinge sonum.

Phidias made the Statue of *Venus* at *Elis*, with one Foot upon the Shell of a Tortoise, to signifie Two great Duties of a Virtuous Woman, which are to keep home, and be silent.

The *Egyptian* Women anciently did never wear Shoes, to the end they should accustom themselves to stay at Home.

Thales being asked by his Mother why he did not Marry; said, *It was too soon*; some

time after being ſolicited again by her to Marry, ſaid, *It was too late.*

When I think of the Cares of a Married Life, and of the Employment and Drudgery a Man hath in begetting Children, I have wiſhed my ſelf a Monk, and could have vowed Chaſtity; and have thought with the Philoſopher, it had been a Benignity in nature, if we might have propagated as Bees do, without the help of Women; yet when I conſider, that would have had a Sting in the Tail of it too.

The Troubles of Children are many and great, the Comforts few and ſmall: It's better to adopt Children than beget them; he that adopts a Son, hath the liberty to make choice out of many that are Good and Virtuous, and which will pleaſe him; he that begets one, runs the hazard whether he will prove ſuch or no.

Plato ſeeing a Youth over-bold with his Father, *Young Man*, ſaith he, *will you undervalue him who is the cauſe you overvalue your ſelf?*

Every Man is more obliged to his Parents, than to all the World beſides; to other Perſons he may owe much, but to his Parents he owes himſelf; therefore if Ingratitude to others be hateful, that which is ſhewn to Parents muſt certainly be the moſt Horrid and Deteſtable.

And let undutiful Children be aſſured, that if they they be preſerved from the Gallows, they are reſerved to be tortured by their own Poſterity.

If

If you be able to live of your self, and out of Debt, and design to Marry, have a care you make not too great a Joynture out of your Lands, especially if you have Children by a former Wife; if you do, it will be more fatal and calamitous to your Family than any Debt.

Provide for your Relict a competent Estate, but not so as to impoverish your Children, for that's to destroy a quick Hedge to make a dead one.

If you have Children, it's better to leave them a competent Estate with a Profession, than great Riches without it; for in the one there is place for Industry, but the other, like a Lure, will bring all Birds of Prey to devour them.

He that breeds his Children well, though he leaves them little, he gives them much.

Have a regard to a good Bishop to satisfie your Conscience; for an honest Lawyer to settle your Estate; and Marry into a good Family to keep up your Interest.

Where Man and Wife are Unisons in Affection, there is the best Musick; there was such an Harmony in Affection between *Ulysses* and *Penelope*, that rather than forsake his dear *Penelope*, he refused Immortality at *Calipso's* Hands.

Rubius Celer commanded to be engraven on his Monument, that he lived with *Caja Ennia* his Wife, Forty Three Years, Eight Months, and that *Sine querela*, without any Difference, Complaint or Jar.

The Ancients placed the Statue of *Venus* by that of *Mercury*, to ſignifie that the Pleaſures of Matrimony chiefly conſiſt in the ſweetneſs of Converſation.

They who ſacrificed to *Juno* as the Goddeſs of Wedlock, never conſecrated the Gall with the other parts of the Sacrifice, but having drawn it forth, they caſt it behind the Altar, thereby implying, that all paſſionate Anger and Bitterneſs of reproach, ſhould be exterminated from the Threſholds of Nuptial Cohabitation.

King *Philip* of *Macedon* pulled and hawled a Woman to him by Violence againſt her Will: *Let me go*, ſaid ſhe, *for when the Candles are out, all Women are alike*: A Virtuous Woman, when the Candle is taken away, and her Body not to be ſeen, her Chaſtity, her Modeſty, and her peculiar Affection to her Husband, ought then to ſhine with the greateſt Luſtre.

If you will be happy, never have above one Woman in your Bed, one Friend in your Boſom, and one Faith in your Heart.

Methinks the Zeal of that Prieſt did treſpaſs upon his Diſcretion, when in a Wedding Sermon he much commended Marriage, but compared the Woman to a Grave; *For as every Grave* (ſaith he) *hath a* Hic jacet, *ſo when you come to Marry*; Hic jacet *the Wiſdom of* Solomon; Hic jacet *the Valour of* David; Hic jacet *the Strength of* Sampſon: *Here they are all Buried.*

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The Poets have unhappily repreſented all the Furies, under the Notion of Women; and expreſly ordered, that *Erinnis* ſhould be *Feminei Generis.*

A Gentlewoman ſeeing an Old Friend of hers, asked him if he was Married; he ſaid, *No*; *You look very well*, ſaid the Gentlewoman. *I am apt to think you make uſe of Vipers: No Madam, the reaſon I look ſo well, is becauſe I have nothing to do with Vipers.*

The ill Temper of many Women, made *Diogenes* ſay, that when he ſaw a Woman had hanged her ſelf upon a Tree, *That it was the beſt bearing Tree that ever he ſaw in his Life.*

I can have no kindneſs for theſe moroſe Cynicks, who ſully the Glory of the richeſt Jewels in the Cabinet of Nature.

But I could build a Tabernacle, and burn Incenſe to the Memory of that excellent *Menander* for his Ταμιον ἀρετης γυναῖα γυνὴ, a generous and brave Woman, is the Exchequer and Treaſury of Virtue.

I muſt confeſs, I ever had a noble Affection for that excellent Sex, as great Inſtruments of good, and the Prettineſſes of Society, and ever thought that of all Follies in Man, there is none more excuſable than that of Love; but I find by my ſelf, that Paſſion will grow old, and wear out in time.

SECT. XXII.

Of the Man of Honour.

WHen you come upon the Stage of Action as it's your Duty, ſo it will be your Glory, to deal juſtly with all Perſons.

Clear and round dealing is the Honour of Man's Nature; hate nothing but what is Diſhoneſt; fear nothing but what is Ignoble; and love nothing but what is Juſt and Honourable.

To ſtoop to any ſordid low Action, is to imitate the Kite, which flyeth high in the Air, yet vouchſafes to condeſcend to Carrion upon the Ground.

Do Injury to none, for by ſo doing, you do but teach others to injure you.

Innocency will be your beſt Guard, and your Integrity will be a Coat of Mail unto you.

A good Conſcience breeds great Reſolutions, and an innocent Soul is impregnable.

It's leſs difficult and more ſafe, to keep the way of Honeſty and Juſtice, than to turn away from it; yet commonly our Paſſions lead us into bye Paths.

And be aſſured, he that in any one Affair relinquiſheth Honeſty, baniſheth all ſhame in ſucceeding Actions; and certainly no Vice covereth a Man with ſo much Shame, as to be found Falſe and Unjuſt, and be aſſured

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the Vengeance of God rewards all Unjuſt Actions with ſlow, but ſure Payment, and full Intereſt.

Whatſoever I act, I endeavour to do it, as if it were my laſt Act; and therefore I do it with Care and Integrity: I think on no longer Life, than that which is now preſent; I forget all that is paſt, and for the future (with an humble Submiſſion) I refer my ſelf to Providence; what others ſhall ſay or think of me, or ſhall act againſt me, I do not ſo much as trouble my Thoughts with it. I fear nothing, I deſire nothing, I admire nothing; yet I do even reverence my ſelf, when I have done a Juſt and Virtuous Action: But to inrich my ſelf by any ſordid Means, I dare not; for in ſo doing, I diſtruſt Providence, and become an Atheiſt.

I have in my own Nature ſuch an Abhorrency to any thing that is Vitious, that if God did not know, nor Man would not puniſh Vice, yet I would not ſin; ſo mean a thing is Sin.

I many times wiſh that Nature had placed a Chriſtal Caſement in my Breaſt, that every one with whom I have to do, might ſee the Sincerity and Candor that is in the Cabinet of my Heart.

Keep touch in ſmall Matters, not to deceive in greater, but the better to diſpoſe your ſelf to perform things of Weight and Moment: A Promiſe is a juſt Debt, which you muſt take care to pay, for Honour and Honeſty are the Security.

Think an Hour before you ſpeak, and a Day before you promiſe: Haſty Promiſes are commonly followed with ſpeedy Repentance.

Generoſity and Virtue made the old *Romans* build a Temple to Fidelity.

A large Promiſe without Performance, is like a falſe Fire to a great Piece, which diſchargeth a good Expectation with a bad Report.

Breaking your Faith may gain you Riches, but never gets you Glory.

He that breaks his Promiſe, forfeits his Faith (which was the Security,) and ſo is become an Infidel unto him to whom he promiſed.

It was well ſaid by *Monſieur d'Gorgius*, a *French* Captain, who having burnt many of the Churches of the *Spaniards* in *Florida*, and being asked why he did ſo? told them, *That they which had no Faith, needed no Churches.*

To deceive one who is not obliged to believe you, is ill; but to cheat one whom your fair Pretences have induced to believe you, is much worſe; for this is to Murder one whom you have perſwaded to lay aſide his Arms.

Upon a time there was a Cat fallen into a Fat of Wort, and was almoſt Drowned; the Cat cryed out for help; the Rats hearing the Cry, came and ſaw her Misfortune; the Cat deſired them in all love to help her out, and ſuch a Day ſhe would give them a great Reward, which they did: The Day being come, the Rats made their application to the Cat

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for their Reward; the Cat said she made no such Promise; they proved the Promise exactly; *Well*, said the Cat, *I do not remember any such Promise, but if I did make any such Promise, I was then in Drink*: And was highly displeased with the Rats, and instead of rewarding them, she fell upon them, and killed several of them. I shall leave the Moral Application to you.

A Man's Word, and the effect of it, ought to be as inseparable as Fire and Heat; this the Antients decyphered to us, when they painted a Tongue bound fast to the Heart.

It's not known now adays what it is to keep ones Word; if any do, they pass for old fashioned People.

Great Men make Promises, and Mean Men keep them.

Pollicitis dives quilibet esse potest.

Each Man's a Crœsus, *Promises hath store,*
But in Performance, who's not Irus *poor?*

Eucratidas the Son of *Anaxandridas*, when one asked him why the *Ephori* of *Sparta* sat every Day to determine Causes about Contracts? Replied, *That we might learn to keep our Word even with our Enemies.*

Look upon Faith and Honesty as the most sacred Good of Mankind, not to be forced by Necessity, or corrupted by Reward.

It's the glory of a brave Man, to be such, that if Fidelity was lost in the World, it might be found in his Breast.

Have ſo much of a generous Soul in you, as not to deſert that which is Juſt, but to own it.

Where are thoſe Noble Reſolutions of our Fore-Fathers? Where is the *Roman* Gallantry, which obliged *M. Regulus* to return to be a Martyr for Virtue, rather than ſtain the *Roman* Faith?

Faith is the Foundation of Juſtice, and Juſtice the ſtay of a State.

A Juſt Man ſhould account nothing more precious than his Word, nothing more venerable than his Faith, nothing more ſacred than his Promiſe.

King *Francis* the Firſt, ſaid, *That if Faith were baniſhed out of the World, it ſhould be found in his Word.*

The Greateſt and Beſt of Kings have ever been exact in the Performance of their Promiſes.

When there was a Reward promiſed by *Auguſtus* the Emperor, to any that ſhould bring in *Croton*, a Notorious Robber, and a Banditee, or his Head; *Croton* preſented himſelf; *Auguſtus* commanded that Sum to be given him, which he had promiſed to be given to the Perſon that ſhould bring in *Croton* or his Head.

The *Florentine* tells us, that a Prince of his time never talked but of Peace and Faith; and if he had kept either of them, he had loſt his Reputation and Credit.

But certainly nothing doth add more ſplendor to a Prince, than to keep his Faith, and

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to act by the just principles of Wisdom; for all things multiply to Honour in a Prince that hath gotten Reputation for his Faith and Wisdom.

It goes a great way towards the making of a Man faithful, to let him understand that you think him so; and he that does but as much as suspect that I will deceive him, gives me a kind of right to cosin him.

There is nothing easier than to deceive a Good Man; he that never Lies, easily Believes, and he that never Deceives, Confides much; to be Deceived is not always a sign of Weakness, for Goodness sometimes is the cause of it: Have a care not to be so good a Man, that others may take occasion from it of being bad: Let the cunning of the Serpent go in equipage with the innocency of the Dove.

SECT. XXIII.

Of the Man of Business.

IN Business be Active and Industrious; for many Men of large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary means, suffer others less able, but more active and industrious, to go beyond them.

Diligence

Diligence alone is a fair Fortune, and Industry a good Estate: Idleness doth waste a Man as insensibly as Industry doth improve him; you may be a younger Brother for your Fortune, but your Industry will make you an Heir.

Chi ha arte, ha parte, chi non corre non ha il pallio.

Æsop's Fisher could catch no Fish by his playing upon his Flute; but was necessitated to preserve his Being, to cast his Nets and Tackling into the River.

And you may observe, that in Heaven the moving Planets are of much greater Consideration than those that are fix'd, and do not stir at all.

I cannot commend the Humour of the *Neopolitan* Gentry, who stand so on the Puncto's of their Honour, that they prefer Robbery before Industry.

Its action, that is Noble; and not only the Celestial Bodies are in continual motion, but he that is most high, is *purissimus actus*; for besides the Contemplation of his own Goodness is ever at work in Acts of Providence and Government of his Creatures.

There is nothing in the Universe stands still, though the Earth moves not Spherically (as *Copernicus* phansied) yet there is a continual *Motus* in that too, in her Productions; the Idle Man is only a *Mare mortuum*.

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I would not have you like the Lillies of the Field, *Quæ neque laborant, neque nent.*

I am much pleased with his Device, who placed for his Impress a pair of Compasses with this Motto, *Constantia & Labore*, the one Foot being fixed, the other in motion.

Before you act, its prudence soberly to consider; for after Action you cannot recede without dishonour: Take the advice of some prudent Friend, for he who will be his own Counsellor, shall be sure to have a Fool for his Client.

And that you may Act with Glory, I wish you Four great Virtues which make a Man. 1. A clear Innocence. 2. A comprehensive Knowledge. 3. A well weighed Experience. 4. The product of all those, a steady Resolution.

Resolutions are the Moulds wherein Actions are cast; if they be taken with over-much Hast, or too much Affection, seldom do they receive good success.

When you have fully resolved what course to take in any Action, you must not after repent, or fear any difficulty, for such things will lessen the Gallantry of your Mind: And although some Difficulties do happen to arise, yet you must believe that every other course would have been accompanied with the same or greater Impediments; yet many times its more prudence to follow the direction of a present good Fortune, than the first Resolutions.

A sanguine Complection with its Resolutions, do well in pursuit of Succes; Flegm and its Patience, do better in a Retreat from Miscatriages.

In the conduct of Affairs, you may shew a brave Spirit in going on; but your Wisdom will most appear in securing your retreat, and how to come off; for there is such incertainty in all Human Affairs, that that course to me seemeth best, which hath most Passages out of it.

Therefore it was well observed by one, that the *Turks* being to make an Expedition into *Persia*, and because of the streight Jaws of the Mountains of *Armenia*; the Basha's consulted which way they should get in; one that heard the Debate, said, *Here is much a do how we shall get in, but I hear no Body take care how we shall get out.*

However, let me advise you to make the publick Good, as well as your own privat Advantage, the object of all your Undertakings; for by providing for your own particular, you may wrong the publick; but by effecting good for the publick; you must do good for your self.

If Succes of Busines doth not at first answer your Expectation, let no Fumes of Melancholy possess you; use other Expedients and Addresses; for he that constantly makes head against the Assaults of Fortune, shall be sure to be Victorious, and attain his Ends. You must not give up the Set, because the Cards prove cross.

Every

Every thing hath Two Handles; if one prove hot, and not to be touched, you may take the other that is more temperate.

Howſoever, in doing buſineſs, apply your Thoughts and Mind ſeriouſly to it; but be not too eager, nor paſſionately ingage in it, nor promiſe your ſelf Succeſs; by this means you will have your Underſtanding clear, and not be diſturbed if you miſcarry, which you muſt make account will often happen to you.

When a Buſineſs may turn to diſadvantage, it will be your Wiſdom to temporize and delay, and get what time you can by deferring; becauſe time may occaſion ſome accident which may remove the danger.

But if it be for your advantage, delays are dangerous, and you muſt act with Secreſie and Celerity, which are the Two Wheels upon which all great Actions move.

The nobleſt Deſigns are like a Mine, if diſcovered, prove ineffectual.

And to ſpend that time in a grave gaze on Buſineſs, which might ſerve for a ſpeedy diſpatch of it, is to imitate that Muſician, who ſpent ſo much time in the tuning his Inſtrument, that he had none left to exerciſe his Muſick.

If the matter you undertake be doubtful, warrant your own diligence, but keep no Office of Aſſurance to warrant the ſucceſs. Remember the *Italian* makes it part of the Character of an *Engliſh* Man, when he is to undertake any thing, preſently he ſaith, *I'll*

warrant

warrant you; but when he miſſeth of his Undertaking, he ſaith, *Who would have thought it?*

However uſe Circumſpection in all your Actions; for he who intendeth what he doth, is moſt likely to do what he intends; it's the only ruin of Fools they never conſider; half doing in any thing, is worſe than no doing; and a middle courſe, in caſes of extremity, of all is the worſt.

As there is no Buſineſs ſo ſecure, but hath ſome flaws in it; ſo there is ſcarcely any ſo deſperate, but hath ſome opportunity of Recovery.

It was excellent advice of *Tiberius Cæſar*, *Non omittere caput rerum, neque te in caſum dare*: Follow ſafe Courſes by reaſon, rather than happy by chance.

Yet ſome things muſt be ventured, and many things which exceed the prudence of Man, are often by Fortune diſpoſed to the beſt.

Certain it is, that he who will commit nothing to Fortune, nor undertake any Enterprize, whoſe Event appeareth not infallible, may eſcape many Dangers by his wary Conduct; but will fail of as many Succeſſes by his unactive fearfulneſs.

All that a Wiſe Man therefore can do, is, to attempt with Prudence, purſue with Hope, and ſupport intervening accidents with Patience.

It will be great prudence in you, rightly to take hold on Opportunities; for Opportunity admits of no after-game; and thoſe which

which have loſt their firſt Hopes, any thing that is future ſeems beſt.

In management of Affairs ſtand not upon niceties and punctilio's of Honour, but by fair Compliance gain your Ends: Heat and Precipitation are ever fatal to all buſineſs; a ſober Patience, and a wiſe Condeſcenſion, do many times effect that which Raſhneſs and Choler will undo.

If you are to negotiate a matter with any Perſons, obſerve their Temper, and (as far as Prudence and Diſcretion will give leave,) comply with their Humour; ſuffer them to ſpeak their Pleaſure freely, rather than interrupt them; provoke them to ſpeak; for they will, out of Ignorance, or inexperience, let fall ſomething which may be for your advantage.

Give fair Words, and make large Promiſes, for they are the moſt powerful Engines to work your Ends.

Converſe with all Men as Chriſtians; but if you have to do with any Stranger, look upon him as one that may be Unjuſt (its ſevere, but it will be your own ſafety,) if he proves otherwiſe, he doth but fail your Expectation; for believe me (and I have found it to my coſt) nothing will undo you more than to rely too much upon the Honeſty of other Men.

And, if poſſible, order your Affairs ſo, that he with whom you are to deal, perform firſt; when that is done, if you be deceived, you may thank your ſelf.

If

If at any time you shall be overmuch pressed to do any thing hastily, be careful; Fraud and Deceit are always in haste; Diffidence is the right Eye of Prudence, *Cavendo tutus.*

Remember *Epicharmus* his *Memento diffidere.*

There is no better antidote against Deceit than Caution.

Where there is too great a facility of believing, there is also a willingness to be deceived: And though belief carries with it a colour of Innocency, yet distrust still carries strength and safety; the greatest advantage of deceit is other Mens imperfections; and Men are rarely deceived by others, except they have first deceived themselves by trusting: To keep People in hope, is prudence, but to trust them is indiscretion; yet I would have you so to behave your self to him with whom you have to do, as not to seem to distrust, for that passes from incivility to an offence, and makes him to be your Enemy.

In all great Actions take many (if you think fitting) to your Assistance, but few to your trust: And if you trust any, be sure you trust your self most.

If you be to go Abroad, if the Weather be fair and serene, carry your Cloke with you; but if it Rains, you may leave it behind, if you please.

Never suffer any rub to lye in the way, which may hinder the true running of your Bowl.

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When you have a preſent good in proſpect, which may turn to advantage, decline it not by the Importunity of others; if you do, you will make work for Repentance. Let the buſineſs of the World be your Circumference, but your ſelf the Center.

If you meet with a Perſon that is more Complaiſant or Officious unto you than uſual, have a care; for he hath ſome deſign upon you, and he either hath, or doth intend to deceive you.

A fairer Look than ordinary towards the *Spaniard*, puts him into a preſent ſuſpicion of his own Safety: The *Italian* thinks himſelf upon the point to be bought and ſold, when he is better uſed than he was wont to be, without manifeſt cauſe.

Never put your ſelf into the power of any Perſon how he will deal with you; if you come to depend upon the Charity of others, you are undone; therefore always ſtand upon your Guard.

When you ingage in any great Concern, let it be with your Equals, not with them that are much Superior to you; if you do, they will have the Honour and Profit, and you the Toil, and muſt be content with what they will give you.

At a time a Lion invited a Cow, a Goat, and a Sheep to Hunt with him; promiſing them, that what Game was taken, ſhould be equally divided between them; they went out, ran down a Hart, and quartered it; each of the Companions ſtood eagerly expecting

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to receive his ſhare, which put the Lion into a rage; *I*, ſaid he (with a Terrible Voice) *take the Firſt part as your King, the Second I claim as being ſtrongeſt, the Third is my due as a ſmall Reward of all my pains and trouble; and he that ſhall preſume to refuſe me the Fourth Share, I here declare him my Enemy.* His Companions hearing this, without daring to Murmur, went Hungry away.

It will be Wiſdom in you, to take advantage of the over-ſight of other Men; for the Follies of one Man is the Fortune of another; and no Man proſpers ſo ſuddenly, as by the Errors of others; you may make your Fortune as you pleaſe, if you rightly manage Opportunities: Fortune is nothing but an attentive Obſervation of the Revolution of Affairs, and the Occaſions reſulting from them.

Keep an exact Diary of all your Actions, and of the moſt memorable Paſſages you hear or meet with.

And if, in the conduct of your Affairs, you have been deceived by others, or have committed any Error your ſelf, it will be diſcretion in you to obſerve and note the ſame, and the defailance, and the Means or Expedient to repair it; it will make you more prudent and wary for the future.

For let me tell you, no Man is truly Wiſe, but he who hath been deceived; and your own Errors will teach you more Prudence than the Grave Precepts or Examples of others.

At a time there was a great Conteſt between Folly and Prudence, which ſhould have the Precedence; the difference grew ſo high, that they agreed to refer it to *Jupiter*; who hearing what could be ſaid on both ſides, at laſt gave his Judgment, *That Folly ſhould go before, and Prudence follow after.*

Let all your Obſervations and Remarks be committed to Writing every Night before you Sleep, and ſo in a ſhort time you will have a Dictionary of Prudence and Experience of your own making.

For Wiſe Men now begin, not to be content to inhabit the World only, but to underſtand it too.

SECT. XXIV.

Of Counſel and Counſellors.

IT is eaſier to give Counſel, than to take it; Wiſe Men think they do not need it, and Fools will not take it.

It's no diminution of Grandeur, no Character of Inſufficiency to take Counſel; the Dignity of the greateſt Perſons is rather advanced than diminiſhed, when they ſit in the Chair of Council.

The Counſels of a Wiſe Man are the Voice of an Oracle, which foreſees things to come, and guides the deſigns of Poſterity.

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It's Wisdom for great Persons to advise with others what they should do; but it's not necessary to declare to them what they will do; let them take the advice of a Wise Man, but let the determination come from themselves.

Those Persons are not fit to advise others, that have not first given good Counsel to themselves.

The trust of giving Counsel, is the greatest trust; therefore Counsellors are obliged to all Faithfulness and Integrity, and they ought rather to be skilled in their Masters business, than his Humour and Inclination.

Augustus lamented for *Varus* his Death, *Because*, said he, *I have none in my Country to tell me truth.*

A Just and Faithful Counsellor must lay the Scene of his Counsels in *Verona*, not *Placentia.*

What wants a Sovereign? (says a Flattering Courtier,) Truth, said a Serious King.

Heliogabalus required the Advice of a Counsellor, who gave him that Advice which did not please him: *How dareſt thou be ſo plain?* said *Heliogabalus*: *Because I dare Dye,* said the Counsellor; *I can but Dye if I am Faithful, and I muſt Dye though I Flatter.*

He that gives a Prince Counsel to feed his Humour and Desires, sets Interest, which cannot err, by Passion, which may.

A Wise Counsellor must take notice of the *Minima's* of Affairs, and as they are apparelled with their Circumstances, this will be

the

the best *Cynosura* to direct his Counsels; for *Optima cujusque rei Natura in portionibus ejus minimis observatur*; and many times great Matters do hang upon small Wyers.

Never be ambitious to have a Primacy in advising a Prince in a doubtful Enterprize which concerns his State; if it prosper, the Glory must be his; if it fail, the Dishonour will be yours: When the Spirit of a Prince is stopped in the Discharge, it will recoil and wound the Advisor.

It hath passed antiently for a Maxim of Wisdom, *Consilia Senum, Hastæ Juvenum*; Old Men for Counsel, and young Men for Execution: But I think Men in the Meridian of their Years, are fitter for Counsel or Action than Old Men; for Men of Age object too much, consult too long, adventure too little, and repent too soon.

The Republick of *Venice* suffers not any Ecclesiasticks to sit in their Council, because of their Dependance on the Pope; but before any Suffrage pass in Council, the common Cry is, *Fuora I Preti, Out Presbyters.*

The true Exposition of a Counsellor, is rather to be well studied in his Masters Business than his Nature, for then he is like to advise him, not flatter him.

Solon being sent for by *Crœsus*, who advised and Counselled *Crœsus* Wisely, but was dismissed with Dis-respect: *Æsop* was much grieved to see him so unthankfully dismissed, said to him, *We must either tell Kings nothing at all, or what may please them: No*, saith

ſaith *Solon, either nothing at all, or what is beſt for them.*

Every one is more ready with pleaſant Conceits to delight a Prince, than with profitable Counſel to ſerve him: Smooth and pleaſing Speeches and ſmall Endeavours, always find Favour; but to adviſe a Prince that which is juſt and convenient, is a point of ſome pains, and many times a thankleſs Office.

Thoſe who adviſe Princes, ought to ſpeak as if they put them in mind of ſomewhat they had forgot, not as teaching them what they knew not.

It's great Prudence in Matters of Debate, to ſpeak laſt, and be Maſters of others ſtrength, before you diſcover your own.

If a Prince had ſeveral Kingdoms under him, it's wiſdom to admit ſome of every Kingdom into his Council; by that means the ſeveral Nations will reſt the better ſatisfied, and each Nation will rival and contend to excel the other in ſmartneſs of Wit, and depth of Deſign.

When a Prince hath any great Enterpriſe in Deſign, it's ſafeſt at firſt to propound the ſame to his Counſellors ſeparately, and in private, ordering them to ſet down their Opinions in Writing, with their Reaſons, and not to communicate the ſame to others; in private they will be more free and bold; whereas ſome great Perſon or Favorite in Council, having once declared his Conceits, carries the reſt after him, without any Contradiction; ſo as the beſt Opinions are either concealed,

concealed, or not to well debated; if the Prince meets with any Obstruction in his Enterprise, let him order those who have delivered their Opinions, to debate and defend the same in publick (which in Honour they ought to do) freely without Passion or Respect to any others; by this Means Matters will be well Debated and Discussed.

Those are the best Counsels, and chiefly to be embraced, that have the greatest facility and security in them, and such as are well grounded, and upon mature deliberation resolved upon, and as little subject as may be to the power of Fortune: All desperate Councils are dangerous, and are commonly attended by Despair and Infelicity.

Nothing is more fatal to great Undertakings, than rash and precipitate Counsels. Haste and Rashness are like Storms and Tempests which wrack Business, but Expedition like a fair Wind bringeth it into the Haven.

The Chariot of Wisdom is drawn by Remora's, and its Council-table is made of a Tortoise-shell.

King *Demetrius* being asked by *Proclus*, one of the Captains, why he would not give Battle to *Ptolomy*, seeing his Strength and Number of Men was much Superior, answered, *That a thing once done, can never be undone; and before a Man attempt a difficult Enterprise, it's necessary long time to consider and debate.*

Sartorius was highly commended by *Plutarch*, because he was slow in Council, grave

in his Undertakings, and quick in his Executions.

Great Designs must be filed and fallowed; *In Nocte Consilium*; the Pillow is a silent Sybil, from whence you may receive Oracles of Wisdom.

To sleep upon a thing that is to be done, is better than to be awaked by a thing already done.

Agesilaus, that Wise Captain of the *Lacedemonians*, being much pressed to give his Answer to the *Thebane* Ambassadors, said, *An nescitis quod ad utilia deliberandum mora est tutissima?* Sudden Resolutions are always dangerous, and no less peril ensueth of slow and doubtful Delays.

Cunctatio servilis; statim exequi Regium est.

Those are presumed to be the best Counsels, which come from them that advise against their own Interest.

The *Athenians* having been Victors in the *Peloponesian* War, and conquered almost all *Greece*, had a purpose to have conquered *Sicily*, which design was disputed in the Senate of the *Athenians*: *Nicias*, who was one of the Chief in *Athens*, disswaded it; and his Reason was, because he perswaded them to that which was not for his advantage; for while *Athens* was in Peace, he knew there were many which would go before him, but in time of War, he was sure none could come near him.

A Sober and Wise Counsellor ought to look through the present to the future, and well to consider the consequence of things, and what Evils may happen out; the State of *Venice*, when they consult of a Business to Day, they consider what may fall out Forty Years after.

He must not be *Phrygean* like, who assembled their Council after the Mischief was happened, to consult how they might have prevented it.

Boldness in Council is ill, because it's blind, it sees not Dangers and Inconveniencies; but good in Execution; for in Council it's good to see Dangers; in Execution not to see them except they be very great.

In matters of Counsel, the good and prudent part is to take things as they are (since the past cannot be recalled) to propose Remedies for the present Evils, and provisions against future Events.

A prudent Counsellor consults with both times, of the antient time what is best, of the present what is fittest.

Pericles was wont to say, that Time was the wisest Counsellor.

It may be the Felicity of a private Man, now and then to meet with a Sober Person to advise him, (and its his Prudence to acquiesce in his Counsel) but not of great Men, for they love them that flatter and feed their Humour most, not those that serve their Interest best.

When *Xerxes* marched with a prodigious Army against *Greece*, he asked his Counsellors what they thought of his Affairs; one told him, they would never come to Battle; another, That he would only find empty Cities and Countries, for they would not so much as ſtand the Fame of his coming; only *Damaratus* adviſed him not to depend too much on his great numbers, for he would find them rather a Burthen to him than an Advantage, and that Three Hundred Men in the Streights of the Mountains, would be ſufficient to give a check to his great Army; and that ſuch an Accident would undoubtedly turn his vaſt Numbers to his Confuſion: It fell out afterwards as he foretold. A Miſerable Prince, that amongſt ſo many Thouſand Subjects, had but one Servant to tell him truth.

That excellent King *Alphonſus* was wont to ſay, *That his Dead Counſellors*, meaning his Books, *were to him far better than the Living, for they without Flattery, Fear or Baſhfulneſs, preſented to him Truth without Diſguiſe.*

Howſoever it's not ſafe for any Prince to change his ſecret Council, eſpecially thoſe made privy to any of his laſt Reſults; for ſuch reſemble Keys that are loſt or diſplaced, no further Security remains, but to change the Lock.

Counſellors of Princes ought to give ſuch Counſel as may comport with the Dignity and Honour of their Maſter, and not that which ſuits with the Model of their own Mind and Fortune.

Par-

Parmenio hearing what great offers *Darius* made to *Alexander*, which he rejected, *Parmenio* ſaid, *Surely were I as* Alexander, *I would accept of theſe Offers*; ſaid *Alexander*, *So would I, were I as* Parmenio.

After any Matter is propounded and well debated in Council, many times nothing can be more pernicious than not to come to a ſpeedy Reſolution.

The *Lavinians* being ſought to by the *Latins*, for aid againſt the *Romans*, put off the Reſolution of it ſo long, that when they were juſt marching forth out of the Town to give Succors to them, News came that the *Latins* were defeated; whereupon the *Prætor Milonius* ſaid, *We ſhall pay dear to the* Romans *for this little way we have gone; for if at firſt they had reſolved either to help, or not to help the* Latins; *Not helping, they had not given offence to the* Romans; *but helping them, had their aid come in time, with the addition of their Forces, they might have gained them the Victory.*

As nothing is more becoming a ſober Counſellor, than to adviſe his Prince juſtly; ſo nothing multiplies more to the glory of the greateſt Prince, than to take good Counſel and purſue it.

The firſt part of Wiſdom conſiſts in Ability, to give good Counſel; the next is to take it.

Hence it was that the *Egyptians* adopted *Diodorus* to be their King; for he was ſo cunning in giving and taking Counſel, and in changing it with dexterity, when opportunity

ſerved, that it's ſaid, *He could turn himſelf into any Figure or Shape.*

Hanibal the *Carthaginian* being in Exile, adviſed King *Antiochus*, upon an advantagious occaſion offer'd, to give the *Romans*, his Enemies, Battle. *Antiochus*, when he had ſacrificed, told him, *The Entrals forbad it.* *Hannibal* ſharply rebuked him, thus, *Sir, you are for the doing what the Fleſh of a Beaſt, not what the Reaſon of a Wiſe Man adviſeth.*

It's not ſo fatal to the Common-wealth, to have an evil Prince, and a good Council, as it's to have a good Prince miſled by evil Counſellors.

Nothing doth ſuit ſo ill with the Wiſdom of a Prince, as to hearken (as ſome Princes do) to Counſels given by one of his own Temper.

Let a Wiſe Counſellor adviſe nothing but what is practicable; every project that thwarts prudence, is a kind of folly and quacking, which in matters of Politicks, is the ruin of States; though at firſt it may ſeem plauſible, it's but a neat deluſion, and will afterwards loſe its Vogue, when the vanity thereof ſhall be known in practice.

When one propounded in the Senate of *Sparta*, to free *Greece*, *Well contrived indeed*, ſaid *Agis* (the Son of *Archydamus*) *but hard to be brought about*; he ſaid, *Friend, thy Words want an Army and Treaſure.*

Such Counſels as are over-ſubtile and nice, are not much to be regarded, becauſe they are ſeldom brought to a good iſſue: Hence it is

that

that the *Venetians*, although they are not so ingenious a People as the *Florentines*, yet are they for the most part more happy in their Consultations than they are; and the *Lacedemonians* were in this particular more fortunate than the *Athenians*.

Counsels too finely spun, are easily broken; and a deep Contrivance agrees not with the impatience of the Vulgar, to whom speedy Undertakings seems always most Heroick: And slow, yet sure Practices, are interpreted by them as the Motions of False or Base Spirits.

SECT. XXV.

Of Prudence in time of Danger.

HE that in a wicked Age will endeavour to do that which ought to be done, or to study to be truly Virtuous and Just, (which I wish you ever to be) will thereby hazard his Fortune and his Safety; and believe me, more Men are undone for their Virtues than for their Vices; and a good Man is more in danger than a bad.

A *Plebean* moved in the Senate of *Athens* to have *Aristides* banished; being asked what displeasure *Aristides* had done him, he replied, *None, neither do I know him, but it grieves me to hear every Body call him a Just Man.*

Theodorus the Patriarch, was scoffed at by the *Grecian* Court, as an Antick, for using Goodness when it was out of fashion; and adjudged Impudent for being Virtuous by himself.

In elder Story it passed for an Oracle of prudence, *That Honesty was the best Policy*; but in Modern Practice you will find, *That Policy is the best Honesty*: To deal justly, looks like a piece of Knight-errantry; and a Good Man is but *Apuleius* inverted.

Virtue and Integrity, when Men were good and innocent, were great securities; but in a depraved state, they are but as Traps to ensnare those who do profess them.

But if it shall be your Infelicity to live in bad times (as I wish you the best,) I hope you may be the better for them by an *Antiperistasis*.

If the times be perillous, you must, as a discreet Pilot, play with the Waves which may endanger you; and by giving way thereunto, avoid the hazard: So the Tempest may shake, but not rend your Sails.

To pass a dangerous Wood safely, it's sometimes lawful to put on such Skins as the Beasts have, which haunt those Woods.

He that acts a Beggar to prevent a Thief, is never the poorer.

Be not singular, but observe the Humour and Genius of the times; for he that with the Camelion, cannot change Colour with the Air he lives in, must, with the Camelion, be content to live only on the Air.

Be

Be not of any Faction; a Wise Man is always free.

In all Factions carry your self with Moderation, and so you may make use of them all.

And herein *Pomponius Atticus* was so happy, that all Factions loved him, and studied to do him kindness, and in the midst of them lived in Peace and Prosperity.

Factions in State never hold long their Ground; for if they be not suppressed by the Power of the State, they will be ruined by some Distempers rising in their own Party.

But in Popular Commotions, if you stand Neutral, you will be sure to run the fortune of the Bat, to be picked by the Birds, and to be bitten by the Mice.

I am of that boon Courage, that I had rather be devoured by a Lion, than done to Death by Flies.

Neither can I suit my self with those Persons, who act for their advantage; like the Bird, whereof *Leo Africus* makes mention, which, when the King of the Birds demanded Tribute, would always rank himself amongst the Fish; and when the King of the Fishes required his Service, would be always with the Birds.

If any signal Infelicity shall happen to fall upon you, the only way is, not to sit still, but to resolve upon Action; for so long as nothing is done, the same Accidents which caused your Misfortune, do still remain; but if you act something, you may deliver your

ſelf: However, you expreſs a brave Spirit, that you durſt attempt it.

But that which is out of your power, let it be out of your care; you may, if you think fit, give your ſelf much trouble, but leave God to govern the World as himſelf pleaſeth.

If you will live Comfortably, let God alone with his Providence, and Men with their Rights.

SECT. XXVI.

Of the Grotto, or Retired Life.

WHen I retire into my little Grotto, in the midſt of a fine Wood, near a Chriſtal Stream, there I find Happineſs and Content beyond an Imperial Crown: Here I obſerve the Lady *Flora* to cloath our Grandam Earth with a new Livery, diaper'd with pleaſant Flowers, and chequer'd with delightful Objects; there the pretty Songſters of the Spring, with their various Muſick, ſeem to welcom me as I paſs along; the Earth putteth forth her Prim-roſes and pretty Dayſes to behold me; the Air blows with gentle *Zephyrs* to refreſh me; here I find ſuch Pleaſure, with a *Guſto relevante*, that I could bid adieu to *Alcinous*, *Adonis*, and *Lucullus*'s Gardens, and would not envy the *Theſſalians* for their *Tempe*: If I were *Epicurus* (the Maſter of Pleaſures)

I should wish to be all Nose to smell, or else all Eyes to delight my sight.

Here is no slavish Attendance, no Canvasing for Places, no making of Parties, no envy of any Mans Favour or Fortune, no Disappointments in my Pretensions to any thing, but a calm enjoyment of the bounties of Providence in company with a good Conscience; here I can injoy my self in the greatest Tranquility and Repose, without Fear, Envy or desiring any thing.

If I lye under the protection of Heaven, a poor Cottage for Retreat is more worth than the most magnificent Palace: Here I can enjoy the Riches of Content in the midst of an honest Poverty; here undisturbed Sleeps and undissembled Joys do dwell; here I spend my Days without Cares, and my Nights without Groans; my Innocency is my Security and Protection.

Here are no Beds of State, no Garments of Pearl or Embroidery, no Materials for Luxury and Excess; the Heavens are my Canopy, and the glories of them my Spectacle; the motion of the Orbs, the courses of the Stars, and the wonderful order of Providence are my Contemplation.

My Grotto is safe, though narrow; no Porter at the Door, nor any Business for Fortune, for she hath nothing to do, where she hath nothing to look after.

Here I am delivered from the Tumults of the World, free from the Drudgery of Business, which makes us troublesom to others, and

and unquiet to our selves; for the end of one Appetite or Design, is the beginning of another.

I value *Epicurus* λάθε βιώσας, live closely, beyond a Diadem; and must say with *Crates*, That Men know not how much a Wallet, a Measure of *Lupines*, and security of Mind is worth.

This is the way to Heaven which Nature hath chalked out, and its both secure and pleasant; there needs no Train of Servants, no Pomp or Equipage to make good our Passage, no Mony or Letters of Credit for Expences upon the Voyage; but the Graces of an Honest Mind will secure us upon the way, and make us happy at our Journies end.

Similis, Captain of the Guard to *Adrian* the Emperor, having passed a most toilsom Life, retired himself, and lived privately in the Country for Seven Years, acknowledging that he had lived only Seven Years; and caused on his Monument to be engraven,

Hic jacet Similis, *cujus Ætas multorum Annorum fuit, ipse Septem duntaxat Annos vixit.*

You perhaps have more Friends at Court than I have, a larger Train, a fairer Estate, and more illustrious Title; but what do I care to be outdone by Men, in some cases, so long as Fortune is overcome by me in all.

Zeno hearing *Theophrastus* commended above any of the Philosophers for his number of

of Scholars, *It's true*, said *Xeno*, *his Quire is larger than mine, but mine hath the sweeter Voices*; so others may have more Lordships, ample Possessions, and larger Territories; but I have the Sweetest Life, because more Retired.

Nothing comes amiss to me, but all things succeed to my very wish: there is here no wrangling with Fortune, no being out of Humour for Accidents; whatsoever befals me, it's God's pleasure, and it's my duty to bear it: In this state I feel no want; I am abundantly pleased with what I have, and what I have not, I do not regard; so that every thing is great because it's sufficient.

O the Blessings of privacy and freedom! The wish of the Greatest, but the privilege only of Mean ones: It was *Augustus*'s Prayer, *That he might live to Retire, and deliver himself from publick Business.*

He that lives close, lives quiet; he fears no body of whom no body is afraid; he that stands below upon the firm Ground, needs not fear falling.

What is all the Glory and grandeur of the World, or the great Territories in it, to that happiness which I do now possess and enjoy? The whole compass of the Earth to me seems but a point, and yet Men will be dividing it into Kingdoms and Dominions.

King *Philip* receiving a Fall in a place of wrestling, when he turned himself in rising, and saw the print of his Body (in the Dust) *Good God*, said he, *what a small portion of Earth hath*

hath Nature assigned us, and yet we covet the whole World?

Some are so Covetous, that the Riches of *Potosi* will not content them; whereas in a Retired Life there is no occasion for Mony, but only to look on it, and tell it over.

I am here at no Mans command, but am a Servant to Reason; yet I enjoy that privilege of which *Diogenes* bragged of, when he he said, Aristotle *Dines when it seems good to King* Philip, *but* Diogenes *when himself pleases.*

To think a Man shall be safe and quiet when he is great, it's Statute Madness.

Many Liberties may be taken in a private Condition, that are dangerous in a publick.

I can walk alone where I please, without a Sword, without Fear, without Company; I can go and come, Eat and Drink, without being taken notice of.

The higher we are raised, the more eminent are our Errors and Infirmities; there is not a Day, not an Hour, that we can call our own; how can we expect Peace and Repose in a Station, when all that ever went before us, have encountred Hazards and Troubles, if not Death it self? Consider when you are exalted in the Orb of Glory, that every Man that admires and flatters you, envies you too in his Heart.

It's common to Men of the greatest Eminency, that they perish by the Hands and Harms of those they least feared.

What

What with our open and ſecret Enemies, we are never ſecure; we are betray'd by our Friends, our Servants, our Relations; but theſe are the Infelicities and Miſeries of Courts, not of Cottages: Servitude is the Fate of Palaces; he that is Maſter of many, is the Servant yet of more.

Innocency hath no reſidence at Court, where Ambition always wars againſt eminent Virtues.

Let any Man but obſerve the Tumults and the Crowds that attend Palaces, what Affronts muſt we endure to be admitted, and how much greater when we are in? The way to Happineſs and Tranquility is fair, but the paſſage to Greatneſs is craggy, and ſtands not only upon a Precipe, but upon Ice too; and though we our ſelves ſhould be at reſt, our Fortune will not ſuffer us.

What are Crowns and Scepters, but Golden Fetters and Splendid Miſeries, which if Men did but truly underſtand, there would be more Kingdoms than Kings to govern them; look not upon the Splendor of the Crown, but upon the Tempeſt of Cares which accompany it: Fix not your Eyes upon the Purple, but upon the Mind of the King, more ſad and dark than the Purple it ſelf; the Diadem doth not more encompaſs his Head, than Cares and Suſpicions his Soul; look not at the Squadrons of his Guards, but at the Armies of his Moleſtation which attend him.

A great Fortune is a great Slavery, and Thrones are but uneasie Seats.

Sedes prima, est vita ima.
Stet quicunque volet potens
Aulæ, culmine lubrico:
Me dulcis Saturet quies.
Obscuro positus loco,
Leni perfruar otio.

Those Grandees upon whom the admiring Multitude gazes, as upon refulgent Comets, and Prodigies of Glory and Honour, of all Men are most Unhappy; look into their Breasts, then you shall see the Swarms of Cares and Anxieties which uncessantly corrode their very Hearts.

Consider the brave Men of the World, who for their Merit have been advanced to the highest Elevation of Glory, have, for their Virtues, been ruined; some have been proscribed, because their Deserts were above Requital, and others, not because they had done any harm, but for fear they might do some, by reason of their Greatness.

Rutilius and *Camillus* were rewarded with Banishment, to whom *Rome* did owe not a little of her Greatness and Renown: The *Athenians* cashiered not only their *Miltiades* and *Themistocles*, who had often preserved their Lives and Fortunes, but also their *Phocion* and *Aristides*, which are not so much the Names of Men, as of Virtue and Goodness.

The

The *Venetians* clapt up in Priſon that brave *Pedro Lore-Dano*, a Senator of *Venice*, becauſe he had ſo much Authority as to becalm a Tempeſt by Land, I mean a great Commotion and Tumult raiſed by the Sea-men, which threatned much danger to the City, and this *Par Ragion' di State.*

Every thing that is Virtuous and Good, does not always Triumph: Things of this World have their Seaſons, and that which is moſt eminent, is obnoxious to the ill Arts of others.

Ever think it's the beſt Living in the temperate Zone; between *Nec Splendide, nec Miſere.*

If Heaven ſhall vouchſafe me ſuch a Bleſſing, that I may enjoy my *Grotto* with Content, I can look upon all the great Kingdoms of the Earth as ſo many little Birds-Neſts. And I can in ſuch a Territory prune my ſelf as much as *Alexander* did, when he fancied the whole World to be one great City, and his Camp the Caſtle of it.

If I were advanced to the *Zenith* of Honour, I am at the beſt but a Porter, conſtellated to carry up and down the World a vile Carcaſs; I confeſs my Mind (the nobler part of me) now and then takes a walk in the large Campaign of Heaven, and there I contemplate the Univerſe, the Myſterious Concatenation of Cauſes, and the ſtupendious Efforts of the Almighty, in conſideration whereof I can chearfully bid adieu to the World.

Depone

Depone hoc apud te, nunquam plus agere Sapientem, quam cum in conspectu ejus, Divina atque Humana venerunt.

You will find by experience (which is the best Looking-Glass of Wisdom) that a private Life is not only more pleasant, but more happy than any Princely State.

I can easily believe, that *Diocletian* after his Retreat from the Empire, took more content in exercising the Trade of a Gardener in *Salona*, than in being Emperor of *Rome*; for when *Maximianus Herculius* writ to him to resume the Empire (which he had with much Felicity governed for Twenty Years) he returned this Answer, *That if he would come unto* Salona, *and observe the rare Productions of Nature, and see how the Coleworts, which he had planted with his own Hands, did thrive and prosper, he would never trouble his Head with Crowns, nor his Hands with Scepters.*

And sometimes I think, that *Dionysius* took as great pleasure in commanding his Scholars in *Corinth*, as in reigning over *Syracuse*.

This made *Scipio*, after he had raised *Rome* to be the Metropolis of almost the whole World, by a Voluntary Exile, to retire himself from it, and at a private House in the middle of a Wood, near *Linternum*, to pass the remainder of his glorious Life, no less gloriously.

The tallest Trees are weakest in the tops, and Envy always aimeth at the highest.

Those

Thoſe who have been bad, their own Infelicity precipitates their Fate; if good, their Merits have been their Ruin.

If they have been Fortunate abroad, they have been undone at Home by Fears and Jealouſies.

If Unſucceſsful, the Capricio's of Fortune are counted their Miſcarriages, and their Unhappineſſes eſteemed for Crimes.

Howſoever a Virtuous Honeſt Man, (as I wiſh you ever to be) though his Bark be ſplit, yet he ſaves his Cargo; and hath ſomething left towards his ſetting up again.

There is no Safety, no Security, no Comfort, no Content in Greatneſs: This made a great Man ſay, *Requiem quæſivi & non inveni, niſi in Angello cum Libello; I have ſought for reſt and quiet, but could not find it but in a little Corner with a Book.*

Vive tibi, & longe nomina magna fuge.

O the Sweetneſs and Pleaſure of thoſe bleſſed Hours that I ſpend apart from the Noiſe and Buſineſs of the World! How calm, how gentle, not ſo much as a Cloud or Breath of Wind to diſturb the Serenity of my Mind? The World to me is a Priſon, and Solitude a Paradiſe.

If you think it pleaſant from Land, to behold Mariners ſtriving with Storms; or without endangering your ſelf, Armies joyning Battel; certainly nothing can be more delightful, than from the calm Throne of Wiſdom

dom, to view the Tumults and Contentions of Fools; not that it's pleasant that others are afflicted, but it pleaseth that we our selves are not involved in the same Evils.

All the exterior Lustre of the World, which charms the Eyes of Men, is but a painted Cloud, a Dial which we then look on, when the Sun of Honour reflects upon it; or like an Act in a Comedy, which presently hath its *Exit*.

Long Life and a peaceful Death, are not granted or held by the Charter of Honour, except Virtue and Integrity renew the Patent: Flattery and Envy, Two antient Courtiers, lay secret Trains to blow up the greatest Structure of Fortune.

Give me a retired Life, a peaceful Conscience, honest Thoughts, and virtuous Actions, and I can pity *Cesar*,

Vitam si liceat mihi
Formare arbitriis meis.
Non fasces cupiam, aut opes,
Non clarus moveis aquis
Captiva agmina traxerim:
Insolis habitem locis.
Hortos possideam, atque agros.
Illic ad strepitus aquæ
Musarum studiis fruar:
Sic cum fata mihi ultima
Pervenit Lachesis meæ,
Non ulli gravis aut malus
Tranquillus moriar Senex.

SECT.

SECT. XXVII.

Of Complaisance.

IT will be great Prudence in you, well to ſtudy the Art of Complaiſance, certainly an Art of excellent uſe in the conduct of Affairs.

For there are ſo many Circumſtances in the way to an Eſtate or Greatneſs, that a Moroſe or Peremptory Man rarely attains either.

Never violently oppoſe your ſelf againſt the Torrent of the Times you live in, thereby to hazard your Fame or Fortune; but by fair Complaiſance attain your Safety.

Plato compares a Wiſe Man to a good Gameſter, which doth accommodate his Play to the Chance of the Die.

So ſhould a Wiſe Man accommodate the courſe of his Life, to the occaſions which do often require new Deliberations.

Mahomet made the People believe that he would call a Hill to him, and from the top of it offer up his Prayers for the Obſervers of his Law; the People aſſembled, *Mahomet* called the Hill to him again and again, and when the Hill did not move, he was not a whit abaſhed, but ſaid, *If the Hill will not come to* Mahomet, Mahomet *will go to the Hill.*

You

You must imitate *M. Portius Cato*, who was of such a Temper, that he could fashion himself to all occasions, as if he were never out of his Element.

Knowledge it self ought to be according to the Mode, and it's no small piece of Wit, to counterfeit the Ignorant; the relish of things change according to the times; we must not speak or act with the old Fashion, the relish takes with the new.

Let a prudent Man accommodate himself to the present, though the past may seem better unto him.

When any thing is requested of you, which you are not willing to grant, deny it not point blank, but make your Denial to be taken down by Sips; leave always a Remnant of Hope to sweeten the bitterness of the Denial: Let Courtesie fill up the vacuity of Favour, and good Words supply the defect of good Deeds: Hold Men in hopes, when you cannot by satisfaction.

A Complaisant Humour, assisted with the practical Knowledge of Men and Things, gain and ravish the Hearts of People; it's a thing of good consequence, to know gracefully to set out a Man's own Talent.

The Air of the Countenance hath certain Charms which have a great Influence on the Minds of Men.

Marshal *de Rhetz* did deserve the highest Encomium for his Complaisancy; the access to his Person was ever easie, his Humour not Morose, his Countenance Serene, and when

necessity

neceſſity and private Reaſons obliged him not to grant a Petition, it was with ſuch terms that ſweetned the diſcontent of the Unſucceſsful.

Truth hath Force, Reaſon Authority, and Juſtice Power, but they are without Luſtre, if the graceful way and manner of doing be wanting; the pleaſant way of doing makes the Man of Faſhion.

A Wiſe Pilot always turns his Sails according to the Wind.

It will be prudence in you to aſcribe your moſt eminent Performances to Providence; for it will take off the edge of Envy; and none are leſs maliced, or more applauded than he, who is thought rather Happy than Able, and Fortunate than Cunning.

When you come into Company, or to act, lay aſide all ſharp and moroſe Humours, and be pleaſant; that will make you acceptable, and the better effect your Ends.

Xenocrates, who was of a very ſevere and rigid Diſpoſition, would be very pleaſant in his Diſcourſe; at which the Diſciples of *Plato* much wondering, ſaid *Plato, Do you wonder that Roſes and Lillies grow amongſt Thorns?*

I muſt confeſs, I am by the malignity of my Stars, very moroſe and tart. I cannot aſſervile my ſelf to the Humour of other Men; I cannot, with *Anaxagoras*, maintain Snow to be black; nor with *Favorinus*, a Quartan Ague to be a very good thing; but muſt appear without any Diſguiſe, and declare my Judgment according to my own Sentiments.

I

I have no *Sol* in me, nor am I ductile; I cannot mould my self *Platonically* to the Worlds Idea: I had rather lose my Head, than stoop to any low and unbecoming Action: In my solitudes I can bless my self, when I contemplate the felicity that my Ashes will meet with in the Urn.

SECT. XXVIII.

Of Faber Fortunæ.

EVery Man is *Faber Fortunæ*, but there are many spoiled in the making.

If you aim at Advancement, be sure you have *Jovem in Arca*; otherwise your flight to Preferment will be but slow without some Golden Feathers: You must study to enworthy your self into the favour of some great Person, upon whom you must lean, rather than upon your own Virtues: If not, you will be like a Hop without a Pole for every one to tread upon: And Wise Men know that Merit must take a great compass to rise, if not assisted by favour.

To gain the favour of great Persons, you must be skilful in the art of Fencing; for he that on the right or left hits their Humour, wins and partakes of their Bounty; but not he that useth much Skill.

If you design to enworthy your self into the favour of any great Person, it's prudence to

to have Fame to ſound the Trumpet of your worth before you offer your ſelf; for by that means you will make your ſelf to be deſired, which will be a great advantage to you; but by offering and intruding your ſelf, they will think you are rewarded when you are accepted.

In the building up of the Fabrick of your Fortune, there is no ſmall Wiſdom in the poliſhing and framing the Materials of ordinary Diſcourſe, to diſcern Tempers, to ſuit the Humour and Character of Men; rightly to obſerve Time, and prudently to make Occaſions, will ſerve as ſo many Steps to get up to the Pinnacle.

Some Men in the making of their Fortune, are well ſtudied in Men, but know not the nature of Buſineſs; others only wiſe by Rule, and ſtudy Maxims, but ignorant in timing of Buſineſs, and making Opportunities.

Some Men by Flattery (an Art much in faſhion) have raiſed themſelves, and done their Buſineſs without running any riſque; but I look upon Flatterers as the peſts of Society, and the diſgraces of Humane Nature.

He that will be Maſter in the Art, muſt ſet before him that excellent *Cato Major*, who was ſaid to be, *Adeo verſatilis Ingenii, ut quocunque loco viveret fortunam ſibi fabricare viſus eſt.*

To be *debonair*, and behave your ſelf with decorum, will contribute much to your Advancement; for the *Roman* Orator tells you, *Proprium hoc eſſe Prudentiæ, conciliare*

sibi Animos Hominum & ad usus suos adjungere.

The covering of your Imperfections and Defects are of no less importance than the illustrating of your good parts.

The mould of a Man's Fortune is in his own Hands.

The Architect of Fortune must dispose his Mind to judge of things as they conduce to his particular ends; for we have observed some in the conduct of Affairs, prefer things of Shew and Appearance, before things of substance and effect.

Order your Affairs so, not to pass for a Crafty Man; the truth is, there is no living now a days without using it; but it's better to be reputed Prudent, than Cunning.

The first Imployments are a trial of worth, and a setting forth of your Credit and Ingenuity to the World; and what you shall strive to do afterwards, scarce makes amends for what you should have done before.

You must be industrious upon all occasions to set forth and illustrate your Talent with most advantage; for concealed Virtue is like a Mine undiscovered.

Make Sail while the Gale blows, follow the Current while the Stream is most strong; for if Fortune be followed, as the first doth fall out, the rest will follow.

He that cannot endure to strive against the Stream, shall hardly attain the Port which he purposed to recover: There is always a difficulty in things that tend to Grandeur;

He

He that's afraid of Leaves, let him not enter into the Wood; never leave a String untouched that may make Musick for your Interest and Advantage.

You must be of a Sagacious Spirit, for Sagacity is an Oracle in Doubts, and a Golden Thred in a Labyrinth.

Quickness of Dispatch in Business is a great advantage to your rising; for Superiors do not love to imply those that are too deep, or too sufficient, but ready and diligent.

The Folly of one Man, is the Fortune of another, and no Man prospers so suddenly as by the errors of others.

It's ordinary for one Man to build his Fortune out of the ruins of another; when the Tree begins once to fall, every one hastens to gather Sticks.

A Philosopher was asked what was doing in Heaven? Answered, *Magnæ Olæ franguntur & ex fructis earum minores fiunt.*

We see in Nature, The corruption of one thing is the generation of another; and many Men have generated their own Fortunes, by the taxing of the corruptions of others.

But I cannot approve of the Methods of the Marquess of *Pescara*, who to advance himself, would draw Men into dangerous Practices, and then discover them himself, making other Mens Offences the first step to his own Greatness.

If you be of Merit and Aspire, transplant your self, for your own Country will envy your eminent Qualities; and your Country-

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If you be of Merit and Aſpire, tranſplant your ſelf, for your own Country will envy your eminent Qualities; and your Country-

Men will better remember the Imperfections you had in the beginning, than the Merit by which you advanced; and he will never have great veneration for a Statue, who hath ſeen it the Stump of a Tree.

Homini præclaro, vivendum, ubi princeps vivit.

If you aſpire to Advancement, it's not enough for you to ſtand at the Gate of Fortune in a good poſture, and expect till ſhe opens it; but *ut hæ tibi pateant fores conſidentia & induſtria pulſandum eſt fortiter*: Confidence and Induſtry are Two neceſſary and uſeful Engins to mount up to Grandeur.

It's not enough for a Man to have Merit and Virtue; but he muſt know how to bring himſelf into play.

Sometimes a trivial action if dexterouſly done, promotes a Man more than the moſt ſolid Virtue, or the greateſt Merit.

The Grand Seignior one Day reading of a Letter upon a Balcony in his Garden, the Wind blew it out of his Hand; the Page that attended being emulous to pleaſe ſo great a Prince, ran down the Stairs to fetch it up; but one of the Pages amongſt the reſt, that had practiſed to ſupport himſelf in the Air, threw himſelf from the Balcony to recover the Paper, and ſuddenly remounting with it, preſented it to the Grand Seignior whilſt the reſt were running down to fetch it. This, to ſpeak truly, was a raiſing of himſelf to Grandeur, for the Prince being wonder-

ful-

fully ſurpriſed with ſo rare an Action, preferr'd the Page to the higheſt Dignity, for afterwards he was made Grand Vizier.

A pleaſant Jeſt, or a quaint Repertee, ſometimes advances a Man more than all his Study or Virtue.

Doctor *Mountague*, Chaplain to King *James* the Firſt, waiting upon his Majeſty, when he was walking in St. *James*'s Park, the King told the Doctor, *That he was more troubled how to diſpoſe of the Biſhoprick of* London (being then void) *than he was of any thing in his Life; for there are many that make for it with ſo ſtrong an Intereſt, that I know not*, ſaid the King, *to whom to give it*: The Doctor told his Majeſty, *That if he had Faith, he might eaſily diſpoſe of it: Do you take me for an Infidel*, ſaid the King? *No, pleaſe your Majeſty*, ſaid the Doctor; *but*, I ſay, *if your Majeſty had Faith, you might remove this Mountain*, (clapping his Hand upon his Breaſt) *into the Sea*; the King was ſo well pleaſed with the Humour, that he ſaid, *By my Sol, Man, thou ſhalt have Biſhoprick*; and ſo he had it, and enjoyed it.

Some Politick Men have raiſed themſelves to Honour by freeneſs in opening themſelves.

Sigiſmund, of *Lunenburgh*, King of *Bohemia*, being in the Diet in *Germany*, for the Choice of an Emperor after the Death of *Robert* of *Bavaria*, ſpake the firſt according to cuſtom, and declared to them the Qualifications that an Emperor ought to have; *How*

that he ought to be a Wise Person, of a good Estate to support the Honour, and a Valiant Man able to protect them; after he had discoursed of these at large, he told them, *That he thought these Qualifications did not agree better with any Person than himself, and that no Man was more worthy of the Empire than himself*; the rest of the Electors were so well pleased with his Freedom and Generosity, that they unanimously gave him their Voices, and so was advanced to the Imperial Dignity.

Honours and Preferments are rarely the Reward of Virtue, but the issue of Pleasure or Interest; Is it not strange to observe a Person raised to the dignity of a Constable of *France*, for having taught Magpies to fly at Swallows?

To what Grandeur do you think such another Person as *Domitian*, if he had lived in that Princes time, would have advanced himself unto, who was so excellent at catching of Flies? But let Honour be your Merit, not your Expectation; and attain to Preferments not by winding Stairs, but by the Scale of your own Virtues: If you miss of it, you must be content, there is a Reward for all things but for Virtue.

Though Virtue be a Patent for Honour, and Preferments ought to be an encouragement for Worth; yet in the Epoche, and account of Times, we have observed, That Men of the greatest Abilities are on design suppresst; and they deal with Persons of the best

best accomplishment, as the Birds in *Plutarch* did, who beat the Jay, for fear, in time, she might become an Eagle.

And it hath been the unhappy Fate of many Vertuous Persons, who like the Ax, after it hath hewed on the hard Timber, to be hang'd up against the Wall unregarded; or like a Top, which hath been for a long time scourged, and run well, yet at last to be lodged up for a Hobler.

The great *Gonsalvo*, after he had Conquered the Kingdom of *Naples* for *Ferdinand* of *Spain*, lived under an Ostraciſm in his own Country, without Preferment or Regard.

Vatinius a Person of no moment, was Advanced, but *Cato* the Glory of his Age Rejected.

Romes Second Founder *Camillus*, *Scipio* that great Scourge of *Carthage* was disgraced, and *Coriolanus* Banished, only because their Worth and Virtue lifted them above the ordinary pitch of Subjects.

But methinks its a great Pity to see the Curtain drawn between a Virtuous Person and Preferment.

Yet I cannot with *Carneades*, maintain that Injustice is to be preferred before Justice; or that it's better to be a Knave than a Virtuous Honest Man.

But many times I am under such a Paroxism, that I am almost induced to think, that it's better to be Fortunate, than Wise or Just; and cannot but with *Brutus* cry out,

O Virtus, colui te ut rem, at tu nomen es inane.

Therefore if you design to rise and become great, I would not advise you to accomplish your self over-much, or study to be very learned or Wise; for I have observed that Wisdom many times gives a check to Confidence, which is the Scale and Rundle by which many climb up to the Pinnacle; and I find by experience, that under-heads and narrow Souls, by Industry, accompanied with Ambition and Covetousness, work wonders, and do the business of the World.

Sextus Quintus being made Pope, an old Acquaintance of his came to give him a Visit, and to rejoyce with him for his great Advancement; but privately between themselves he told his Holiness, *That he much admired how he was promoted to that Dignity, to be Head of the Church, when he had such Mean Parts. Sextus Quintus* told him, *That if he understood how Folly governed the World, he would not admire that he was made Pope.*

It was well observed by the *Italian*, that there are not Two more fortunate Properties, than to have somewhat of the Fool, and not too much of the Honest.

Virtue or Merit is no longer in esteem than there is use of it.

But be assured, there is nothing so dangerous and terrible in any State, as a powerful and authorized Ignorance.

Men

Men of weak Abilities ſet in great Places, are like little Statues ſet on great Baſes, made to appear the leſs by their Advancement; whereas Wiſe Men exalted, like good Planets in their ſeveral Spheres, they carry their Influences of Virtue and Wiſdom round about the Kingdom.

A little good Fortune is better than a great deal of Virtue; and the leaſt Authority hath advantage over the greateſt Wit.

But let nothing diſquiet you; a Virtuous Perſon will at one time or another be thought good for ſomething; and a Wiſe Man will once in an Age come in faſhion: Fortune doth reward with Intereſt thoſe who have the Patience to wait for her.

I am much pleaſed with the Remarks of *Themiſtocles* upon the *Athenians*, who reſembled himſelf to a plain Tree, the Leaves and Boughs whereof Men break off in fair Weather, and run under it for ſhelter in a Storm.

Princes may beſtow the talleſt Preferments, but they cannot make Men truly Honourable. *Heliogabalus*'s Cook was ſtill but a Baſe Fellow, though his Maſter made him as great as were his own Vices.

And it's ſometimes a greater Honour to fail of the Reward of Merit, than to receive it; the Glory and higheſt Recompence of noble Actions, is to have done them; and Virtue out of it ſelf, can find no Retribution worthy of her.

Cato gloried more in that the People asked why he was not preferr'd, than he would have done in enjoying the greateſt Honours they had to beſtow.

If you have gain'd unto your ſelf a Reputation of Virtuous, to preſerve it, and eſchew Envy, make a fair Retreat; there is nothing better than a Life Retired from daily Converſation, eſpecially of the Multitude.

Fugiat Sapiens commercia vulgi.

The greateſt Perfection loſes of its worth, by being every Day in ſight: Therefore let a Wiſe Man take himſelf to the Sanctuary of an Honourable Retreat; for a fair Retreat is as Glorious as a Gallant Combat.

Solon accounted *Tellus* the *Athenian* the moſt happy Man, for living privately on his own Lands.

SECT.

SECT. XXIX.

Of Negotiating.

IN all Undertakings first examine your own Strength, the Enterprise next, and Thirdly the Person with whom you have to do; take a just measure of your Abilities to perform it, and whether it holds proportion unto your Designs; and before you Enterprise, consider what the end may be, then what Means and Instruments you have to obtain it.

It's Indiscretion to attempt an Eagles flight with the Wings of a Wren: Consider *Quid valeant humeri, quid ferre recusant?*

Have a care, lest attempting too high things you catch a fall, like *Thales* in *Laertius*, who contemplating the Stars, fell into a Ditch.

When an Enterprise fails, the Door is open to Contempt.

It's no Prudence to attempt over-hard or extream Points, but to chuse in your Actions that which is most practicable and passant; this will preserve you from Foil, and increase Reputation.

When you attempt any great Enterprise, take a Companion with you, by that means you secure your self against the Evil which may happen, or at least bear but part of it; the Skilful Physician, who hath not succeeded in the Cure of his Patient, never fails to take the

the assistance of another, who under the name of Consultation, helps to bear up the Pall; he that takes the whole Conduct of Affairs upon himself alone, attracts to himself all the Envy.

In your undertakings if you will be successful, let Reason be the President of all your Actions; Miscarriages are the Effects of Folly: Fools are unfortunate, because they never consider; and Men make Fortune greater than she is, and by their own Folly increase her Power. Fore-sight is the right Eye of Prudence.

He that forecasts what may happen, shall never be surprised; 'tis too late to begin to arm when the Enemy is in our Quarters.

Prudence is the Midwife of all Actions, if well delivered; without it they are still-born; it will be as a Domestick Oracle to you: It's the *Ariadnes* Clew which will guide you through the *Meanders* of the most perplex and intricate Affairs.

Opinion is the Guide of Fools, but Reason and Prudence conduct Wise Men: Be like *Homer*'s Wise Man who hath his Eyes, *à fronte & tergo*, before and behind: Remember *Periander*'s Μελέτη τὸ πᾶν, Thought is all in all: Prudence will prevent all Miscarriages and Infelicities in your Actions, and rings the Alarum Bell upon the approach of any to make you fly to the Remedy.

If you have any Enterprize in Hand, do it with a Boon Courage, for from Diffidence immediately springs Fear, and Fear banishes Assurance.

Philip

Philip of *Spain* having designed one for an Ambassador, the Man comes modestly and coldly to him, to propose some things to his Majesty, in order to his Embassy; the King said, *How can I expect that this Man will promote and effect my Business, when he is so fearful and faint in the Solicitations of his own?* Therefore Confidence and Boldness are excellent Engines to effect your Designs: For by an Effluction of Spirits from your Phantasie, you do as it were tye and bind him with whom you have to do, to condescend to your Desires.

Be not over precipitate in your Designs; Great Designs require great Considerations, and they must have their time of Maturing, otherwise they will prove Abortive. The Fox reproached the Lioness for her Sterility and Slowness in Breeding; she answered, *It's true, I breed slowly, but what I bring forth is a Lion.*

The Emperor *Vespasian* did Stamp his Coin with a Dolphin and an Anchor, with this Impression, *Soon enough, if well enough*: The Dolphin out-strips the Ship then, soon enough; an Anchor stays the Ship, that is well enough.

In all Affairs of Difficulty you must not think to Sow and Reap at once, but must prepare Business, and so ripen it by degrees.

When you design to act any thing of Concern, never blow the Trumpet that others may take notice of it.

He

He that declares himself, is obnoxious to Censure, and if he succeeds not, becomes ridiculous: Secrecy in Business is a great means of obtaining: It holds the Minds of Men in Suspense, and raises Expectation, which makes every thing to be thought a Mystery, and the Secret of that begets Esteem, and multiplies to Glory.

Cum facturus es aliquid, Cogita quo in statu eris cum egeris, seu exeniat seu non.

Never attempt any thing but what is Hopeful and Just, for it will be equally troublesome to you, either not to succeed, or to be ashamed of the Success.

In all your Affairs choose your Instruments that may be proper and adapted to the Business, and such as are fit for the matter: For be assured if they fail, the whole Machine of your Enterprize, though never so well concerted, will fall apieces.

There be Persons that can pack the Cards, and yet cannot play well; some Men are good to Act, but ill in Counsel; others are good in Counsel, but ill to Act; you must make Choice of such Persons as are good in their own Alley.

A Fool knows more in his own House, than a Wise Man in anothers.

I like not the choice of such Instruments that are over-cunning (for they are seldom Honest and True to their Trust) which can sound the depth and bottom of the Design,

or

er of those which being out of Imployment can contrive any thing whereby to prejudice the Person who imployed them.

Poppæus Sabinus, for Four and Twenty Years (and that in the days of the greatest Tyranny) was still made Ruler over the greatest Provinces of the *Roman* Empire, not for any excellent Ability that was in him, *sed quia par negotiis neque supra erat*: But for that his Sufficiency did no more than equal the Charge which was imposed upon him.

In the management of Affairs it's not safe always to use the same Tools, or the same conduct, for that being observed by them, with whom you have to do, you will assuredly be disappointed in your Enterprise: It's easie to shoot a Fowl that flies out-right, but not a Bird that is irregular in its flight.

A cunning Gamester never plays the Card which his Adversary expects, much less which he desires; yet it's not good to be always upon the Intreague, or to use too great Artifice, for at second bound you will be discovered: Jealousie is upon the Watch, there is much skill to guard against it.

A Wise Man walks not alwas in the same way, nor keeps always the same pace, but acts according to the Occurrences of Affairs, and varies according to the alteration of time and place.

Your Instruments being well chosen, the next step is to observe that excellent Apothegm of *Pittacus* χαιρὸν γνῶθι, for be assured

ſured the right timing of Buſineſs, is the *Primum Mobile* in Politicks, for Affairs depend on many Circumſtances, and what hath ſucceeded at one time, hath been unfortunate at another.

Time is the meaſure of Buſineſs, as Mony is of Wars: If the Tides and Currents of Occaſions be not taken in their due time, they ſeldom ſucceed, for Opportunities admit of no after-game.

There is nothing which contributes more to the making of our undertaking proſperous, than the taking of Times and Opportunities; for Time carrieth with it the Seaſons and Opportunities of Buſineſs; if you let them ſlip, all your Deſigns are render'd Unſucceſsful; but if they be rightly taken, and followed with diligence, you ſhall ſeldom miſs of your purpoſe.

The State of *Venice* ſent Two Ambaſſadors to the Pope, about ſome grand Concerns between him and that Republick; the Pope was very ill and kept his Bed; but the Ambaſſadors much preſſed for Audience, and after great Importunity, it was granted to them; one of the Ambaſſadors made a very long Harangue to the Pope about their Concerns, and how his Holineſs was miſinformed, as to the Actings of the State of *Venice*; the Pope was very uneaſie, by reaſon of the tediouſneſs of the Oration; but being ended, the other Ambaſſador told his Holineſs. *That he was fearful that his Holineſs did not fully mind their Buſineſs, becauſe he was ſo ill; if he pleaſed, his Colleague ſhould repeat his*

Oration

Oration over again: No, ſaid the Pope, *let me know what you would have, and it ſhall be granted to you, rather than be troubled to hear your long and tedious Oration again.* In this Juncture and Opportunity the State of *Venice* gained that from the Pope, which at another time they could never have obtained of him.

A Wiſe Man muſt not only turn with the Occaſions, but alſo run with them.

If you will bring your Deſigns into a ſafe Harbour, you muſt act as the Tide ſerves.

When you make your Application to any Perſon, you muſt firſt know his Character, next feel his Pulſe, and then attack him by his ſtrongeſt Paſſion, which is his weakeſt ſide, and you will never fail to obtain your Ends.

You muſt ſtudy to be a good Book-man, one that underſtands Men better than Books; get *Apollo*'s Spectacles, *Tireſia*'s bright Lamp of Underſtanding, or the true Candle of *Epictetus*, and you will diſcern Men at the firſt glance, and obſerve all their Intreagues, and the Traverſes of Fortune.

There is a great difference betwixt knowing of things, and knowing of Perſons: It's a quaint piece of Philoſophy to diſcern the Minds and Humours of Men; the Knowledge of Perſons teaching Men to play their Cards the better, and to perform Buſineſs with more Dexterity.

The

The best expounding of Men, is by their Natures and Ends; the weakest sort of Men are best interpreted by their Natures, the wisest by their ends.

By Trifles are the Qualities of Men as well discovered, as by great Actions; because in Matters of Importance, they commonly temporize and strain themselves, but in lesser things they follow the current of their own Natures.

Sermo est Index animi; Speech is the Interpreter of the Mind; Words, though they be like Waters to the Physician, full of Flattery and Incertainty, yet are they not to be despised, when they are spoken with Passion and Affectation; and a few Words casually offered, are more to be regarded, than those of set Solemn Speeches, which rather shew Mens Arts than their Natures.

In your Addresses behave your self with Prudence (that's the Key to unlock Secrets, and unriddle Mysteries), otherwise you will have no good return.

He that makes a fair Address, and hath not prudence for his Conduct, is like a House that hath convenient Entries and Stairs, but never a good Room in it.

When an old Acquaintance of *Tiberius* began his Address to him, with, *You remember Cesar*; *No*, says *Cesar*. (cutting him short) *I do not remember what I was.*

When you address to any Person, fix your Eyes upon his Face and Fashion, it will make a great Discovery of the Recesses of his Mind,

and

and be a direction to you in your Business; for as the Tongue speaks to the Ear, so the Gesture to the Eye.

Atticus before the first Interview between *Cæsar* and *Cicero*, did seriously advise *Cicero*, touching the composing and ordering of his Countenance and Gesture.

You must learn to fashion your self, and to have a good entregent, *Illud est sapere, si ubicunque opus sit, animum possis flectere.*

To discern Tempers, and to suit the Humour and Character of him with whom you have to do, is a Secret absolutely necessary, but requires a good Stock of Wisdom.

Keep Formality above-board, but Prudence and Wisdom under-deck; for nothing will give a greater stop or Remora to your Designs, than to be esteemed Wise by them with whom you are to deal: It will beget Jealousies in them; and your Wisdom will be but an Alarm to them, never to come unprovided when they have any Concern with you.

It's no small piece of Wit, sometimes to act the part of the Ignorant; and there are occasions when the best Knowledge is to pretend not to know.

Some Persons with a little Compliance are to be wheedled; there is nothing to be got of them by Reason, for having none themselves, they will receive none from others.

It's a delicate part of practical Knowledge, well to observe and guess at the meaning of the little Hints that are given you by the bye, and to know how to improve them; this

this is the fineſt Probe of the Receſſes of the Heart: But as they are ſometimes cunningly given out, ſo are they cautiouſly to be received.

Let your Applications be made with a Bon-Grace, (that's a political Magick to charm the Hearts and Affections of them with whom you have to do,) but be not over-Ceremonious; it's good to carry your ſelf with that Decorum, as to gain Reſpect, but I would not have you paſs for a Maſter of Ceremonies.

If you can handle Men right in their Affections and Humours, and know at what times, in what manner, and by what means they may be ſtirred up, you may reſt aſſured, that before their Minds be throughly known, you are already Maſter of what your Heart deſires.

SECT. XXX.

Of the Politick.

THE World every Day puts on new Dreſſes, and is ſo diſguiſed in various Shapes of Polities, that he muſt be a Wiſe Man that is able to unriddle the tranſactions of it.

The variation of the Latitude of the Maxims received is ſo great, that a Scheme of new Politicks had need be erected to underſtand the Sphere of Action.

A

There goes more to the making up of one Wise Man now a days, than in antient time of Seven: Formerly there were but Seven Wise Men in all *Greece*; at present you will hardly find so many Fools in a Nation.

A Wise Man must therefore learn to cast the course of Polity into new Moulds, as Fortune and Affairs require; if a Man be accomplished with great Virtues, yet if he wants Sagacity, he will never make any Figure in the World.

A Politick, like *Sampson*, must carry his Strength in his Head, not in his Arms.

Confidence, Ambition, and Covetousness, are the Climax by which he ascends to Grandeur.

At all Marts of Business, he hath his Factors, though they do not seem openly to Trade: He makes others do his Business at their own Expences, as great Princes cause little ones to do, and to act their Affairs when they do not know it.

In all Affairs he makes himself necessary and useful.

He is a Conscientious Person, for he always compounds Conscience with Reason of State.

He is one that is very free in conferring small Favours and Courtesies, to beget Confidence, that he may deceive in great Matters.

He makes use of others, as the Fox did of the Cats Foot to pull the Apple out of the Fire for his own Eating.

Conscience

Conscience is the Rudder by which he seems to steer his Actions, but he turns it as the Wind blows for his most Advantage.

When he hath gotten any Persons into his Net, he doth not presently draw it; but when they are gotten into the Tunnel, they are then at his Mercy.

He thinks it not prudence to stand so near a great Person, as to be oppressed with his Ruin; nor so far off, but when his Ruin comes, he can raise himself upon some part of it; therefore like the Crab, he keeps the Door of the Oyster; he makes what Advantage he can, when Opportunity serves, and is not nice in taking Advantages.

Interest is that which leads the World in a String; he imitates the Hawk which flies high, yet will descend to catch its Prey; he draws interest out of that quarter where the Wind blows fairest for Advantage: He hath *Briarius*'s Hands to oppose Designs, as well as *Argus*'s Eyes to penetrate Counsels.

He is an *Achitophel* for Plotting, as quick-sighted as *Lincius*, as active as Fire, as insinuating as *Charisophus*; and like the old Woman *Ptolemais*, never in his own Alley but when upon some Intreague.

He is continually upon the Design, thinking that something may happen by chance beyond Expectation; the Ape little thought by putting on his Masters Cap, to cure him of a Plurisie,

If at any time he disburses Mony for any Body, he uses it as Anglers do their Fish, to bait their Hooks, to catch more.

His Conscience, like *Fortunatus's* Purse, is full of Gold and Self-Ends; That his Name may swell and look big in the Rolls of Fame, he is bold and daring, and ever upon some great Intreague.

He thinks a Fortunate Wickedness is a Virtue, and a Sin robed with Success, deserves a Triumph.

He makes no Criticism between Just and Unjust, he looks upon them to be the Needle-work of Idle Brains.

His best Apothegm is, *He that is in the High-way to Honour, is never out of the Road to Virtue*; and well knows, *Qui aver le profit aver le Honeur.*

He condemns the Anatomists for maintaining that there is a Ligament that ties the Tongue and the Heart together: And hath no kindness for the People of *Quimbaia* and other parts of *Peru*, because they have their Heads in their Brests, and so their Tongues are too near their Hearts, which he endeavours ever to keep asunder.

He likes not the Jacal, because it provides Food for the Lion; but hath a great regard for the prudent Cat, for that she Mouses only for her self.

Interest is the Card by which he steers, and himself the Harbour to which all his Designs do arrive.

He

He is like *Theramenes*'s Shooe, fitted for every Man's Foot; like the Spaniel, when he cannot make use of his Teeth, he wags his Tail.

Man's Life is a Play, the World is the Stage whereon
We must either play, or be plaid upon.

He takes no more of Virtue than serves for his turn, and desires only an Opinion of Honesty to procure him others Mens Faith, the better to bring about his Designs, and deceive them.

He gives no Faith to the Promises of any Man, for he thinks one Perch of Performance is worth the whole Land of Promise.

He never stands upon those trifling things Conscience and Honour; for in great undertakings he thinks there is nothing more unhappy or unprosperous, than a coy and squeemish Conscience.

When he hath any great Design in projection, the better to effect it, he puts on a Religious Dress, and a Countenance with a Godly wry Look, like a *Persian* Alphabet: This he says, is the best Magnetism to make a strong Verticity to the point of any Design.

He can swallow down Oaths with as much celerity as *Lazarello de Tormes* could a Sausage.

He puts on the white robe of Innocency, the better to conceal the blackness of his Attempts; his Words he puts in a Spiritual Quirpo, and *Proteus* like, assumes that Shape which

which is most in grace, and of most profitable conducement to his ends.

He makes use of Religion as a Stirrop to get into the Saddle, and so upon the back of Honour.

Hypocrisie is the Ground and Basis of his Polity, and to find out occasions, he thinks, is the knack of Men of Wit.

He is very dextrous at giving out of News, and hath a Mint always about him to coin such as may be current and seasonable to his Ends.

He always carries a Dose of *Pillulæ Aureæ* about him, for they work safely, and remove all Obstructions, and thinks there is nothing so hard, but that pernicious Metal (Gold) will penetrate; and though upon an Asses Back, it will take the strongest City; and he assures us, That

Destruction surer comes, and rattles lowder,
Out of a Mine of Gold, than one of Powder.

I have given you a prospect of the Politick, that you may know his Principles and abhor the Practice of them.

Politici est virtus maxima, nosse dolos.

And that Men of little Honour or integrity are the fittest Timber to make great Politicks of.

SECT. XXXI.

Of the Favourite.

IF it be your Fortune to riſe and become a Favourite to a great Perſon, you may have ſome hopes in *Eutopia*; for I have heard Men are advanced there for their Merit and Worth.

You muſt underſtand there are many Doors which open to Preferment, but the Prince keepeth the Keys of them all.

Therefore be ſure to ſtudy well the Alphabet of his Humour, and obſerve his Inclinations, as the Aſtronomers do the Planet Dominant, and the Mariners the North Star.

For Great Perſons account them the Wiſeſt Men, that can beſt ſuit themſelves to their Humour; and uſually they tye their Affections no further than their own ſatisfaction.

Therefore as Princes have Arts to Govern Kingdoms; ſo Favourites muſt have Arts, by which they muſt Govern their Prince.

Deſire not to Monopolize his Ear, for his Miſadventures will be imputed to you; and what is well done, will be aſcribed to himſelf.

Too great Services will be over-ſights and weakneſs in you; that Merit to which Reward may eaſily reach, doth ever beſt.

To ſtudy the Humour of a Prince, may for the preſent advance; but to underſtand the Intereſt of his Kingdom, is always ſecure.

He that ſerves a Princes private Intereſt, is great for a time; but he is always ſo, who is careful of the publick Good.

Be ready to give an Account, if required, of all your Tranſactions; for he is like Gold, which hath too much Allay, that feareth the Touch.

In all your Deportments be humble, and of eaſie Acceſs; a Favourite is like Coin, to which Virtue may give the Stamp, but its Humility muſt give the Weight.

A high Fortune, like great Buildings, muſt have low Foundations.

Pride doth ill become any Perſon; and though no Man be thereby injured, yet it doth move in others an Offence; for none can indure an exceſſive Fortune any where ſo ill, as in thoſe who have been in an equal degree to themſelves.

You muſt be *Minimus in ſummo*, like the Orient Stars, the higher they are, the leſs they appear; Honour is *bonum ſine clavi & ſera*. To be proud of Knowledge, is to be blind with Light; to be proud of Virtue, is to poiſon your ſelf with the Antidote; to be proud of Authority, is to make your Riſe your Downfal.

Where Pride and Presumption go before, Shame and Loss follow after.

A Country-man in *Spain* coming to an Image enshrined, the first making whereof he could well remember, and not finding that respectful usage he expected: *You need not* (quoth he) *be so proud, for we have known you from a Plumb-tree*: Have a care you do not find the Mythology in your self.

To be Humble to Superiors is Duty; to Equals, Courtesie; to Inferiors, Nobleness; to all, Safety; Fortune may begin a Mans Greatness, but it's Virtue that must continue it.

Never do that in Prosperity, whereof you may repent in Adversity.

Ever think Goodness the best part of Greatness: When Honour and Virtue are in Conjunction, it's a noble Aspect, and *Jupiter* is Lord of that Ascent.

But Greatness without Goodness, is like the *Colossus* of *Rhodes*, not so much to be admired for its Workmanship, as its huge bulk; therefore make Goodness like a Diamond set in Gold, a support to Greatness.

Greatness may build the Tomb, but it's Goodness must make the Epitaph.

Give things the right Colour, not varnishing them over with a false Gloss.

A Flatterer is a dangerous Fly in State, yet they thrive and prosper better than the most Worthy and Brave Men do.

But I would advise you to have so much of the *Persian* Religion in you, as to Wor-

ship

ſhip the Riſing Sun; you muſt learn to tranſlate into Engliſh, *Neminem triſtem dimittere*; and when you cannot give Men ſatisfaction in that they deſire, entertain them with fair Hopes: Denials muſt be ſupplied with civil uſage; and though you cannot cure the Sore, yet your Prudence may abate the ſenſe of it.

If you have any ventrous Deſign in projection; its prudence before you come to action, ſometimes to give things out on purpoſe, to ſee how they will take; by that means you will diſcover the Inclinations of the People; if it hath no fair Reception, preſently check it, and make no further progreſs.

If you deſire that the Deſigns you labour with, may not prove abortive, do not aſſign them a certain Day of their Birth, but leave them to the natural Productions of fit time and occaſions; like thoſe curious Artiſts in *China*, who temper the Mould this Day, of which a Veſſel may be made a Hundred Years hence.

If you have Enemies, as you may expect many, being great in your Maſters Favour, the better to eſtabliſh your ſelf, is privately to give out falſe Libels and Reports, tending to your own Diſgrace; your Enemies, like Powder, will fire at the firſt touch, and then you know what you have to do; and to deal plainly with you, the greatneſs of one Man is not[illegible]g but the ruin

of others; and their Weakneſs will be your ſtrength.

But if any Paſquils or Libels ſhall be vented againſt you by others (as the moſt excellent Perſons many times are infeſted with them) its more prudence to bury them in their own Aſhes, than by confuting of them, to give them new Flames; for Libels neglected will preſently find a Grave.

But let me tell you, as falſe Rumours and Libels are not always to be credited, ſo are they not always to be neglected, it being no leſs vain to fear all things, than dangerous to doubt of nothing.

And we have learned by experience, that Libels and Paſquils (the only Weapons of ſome unhappy Perſons) have been proemial to the Ruin and Deſtruction of the braveſt Men.

You muſt be careful to keep an Ephemirides, to know how the great Orbs of the Court move; and if any new Star ſhall ariſe out of the Eaſt, and Men begin to Worſhip it, you muſt ſtudy either to eclipſe or ſuppreſs it; therefore it will be prudence to cut off all Steps by which others may aſcend to Height or Grandeur; for if you leave any Stairs ſtanding, others will climb up.

And I muſt tell you, it's more ſafe at Court to have many Enemies of equal Power, than one falſe and ambitious Friend, who hath abſolute Command.

But

But in case any shall get up, you must by your Sagacity, remove him out of the way, under pretence of some Honourable Employment, or otherwise; when that is done, you know how *Augustus Cæsar* dealt with *Mark Anthony*, when he got him from *Rome* into *Egypt*.

It hath been the practice of some, like the Fox, to thrust out the Badger that digged and made room for him; but this must be left to your Discretion.

In all Business ever pretend the publick Good; that will make you popular, and so you may with more Safety and Security drive on your private Interest; and let me advise you to be so Faithful a Servant to your Master, that whatsoever you do your self, you suffer not others to deceive him.

Make the Royal Interest and your own, one; incorporate your Favour with the Authority of the Sovereign; so you cannot be offended, but the other will be troubled.

Study what you can to partake of his Bounty; the more you obtain from him, the greater is your Security; for he will look upon you as his Creature, and by him raised, and so will endeavour to preserve you; but if you propose any thing, which you are afraid will hardly be accepted, or granted; offer it by parcels, that one piece may be digested before the other be presented.

In all your Negotiations, you must have an indiscernable way of Intelligence, as Angels have of Communication: *Gyges*'s Ring will be of great use unto you; for he observeth best, who is least observed himself.

And if you design your own Safety, speak truth; for you will never be believed, and by this means your truth will secure you, if questioned; and put those you deal with, (who will still hunt-counter) to great loss in all undertakings.

It will be Prudence in you to oppose in Councils, all Resolutions as to Business of Importance in dubious Matters; if the thing designed succeed well, your Advice will never come in question; if ill (whereunto great Undertakings are subject) you may make Advantage, by remembring your own Council.

But in great Concerns, it will be your Wisdom not to rest in the dull Councils of what is lawful, but to proceed to quick Resolutions of what is safe.

Admit none to be of your Cabal, but such as have their Fortunes solely depending upon you.

In dangerous Attempts, put others before you to act; but ever keep your self behind the Curtain.

In doubtful Matters you must be always provided with some cunning Stratagems, either to baffle your Enemies, or else to secure your self and own Party.

If

If by Wiſdom you cannot attain your end, uſe *Argentea Tela*, they never fail, for *Virtutem & Sapientiam vincunt Teſtudines*: And as Men have a Touch-ſtone to try Gold, ſo Gold is the Touch-ſtone to try Men.

I have hinted theſe unto you, not that you ſhould act any thing againſt Honour, or the Dignity of your Religion.

Prudence is an Armory, wherein are as well defenſive as offenſive Weapons; of the firſt you may make uſe of upon all occaſions, but of the other only upon neceſſity.

We know that the *Apocrypha* is allowed to be digeſted into one Volume with the Sacred Word, and read together with it; but where it thwarts that which is Canonical, it's to be laid aſide.

Policy and Religion, as they do well together, ſo they do as ill aſunder; the one being too cunning to be good, the other too ſimple to be ſafe; therefore ſome few ſcruples of the Wiſdom of the Serpent, mixt with the Innocency of the Dove, will be an excellent Ingredient in all your Actions.

SECT. XXXII.

The Sun of Honour in the West.

BUT I have ſtained too much Paper; I muſt with *Apelles*, *Manum de Tabula*; if you be mounted on the Pyramid of Honour; you muſt know it hath but one point, and the leaſt ſtep may hazard your fall.

If you ſhould chance to loſe your ſelf in the Empire of Greatneſs, return to your own Solitudes and Privacy, and there you may find your ſelf again.

Let no Condition ſurpriſe you, and then you cannot be afflicted in any: A noble Spirit muſt not vary with his Fortune, there is no condition ſo low, but may have hopes; nor any ſo high, that is out of the reach of Fears.

In your worſt Eſtate Hope, in the beſt Fear, but in all be circumſpect; Man is a Watch, which muſt be looked to, and wound up every day.

It no leſs becometh the worthieſt Perſons to oppoſe Misfortunes, than it doth the weakeſt Children to bewail them.

Though you loſe all, yet you may ſtill poſſeſs your Soul in patience; this is your laſt reſerve, and that ſtrong hold, whereunto he who is beaten out of the Field, may always retire, and cannot be forced out of it, but by ſurrendring it.

It's

It's the Temper of a brave Soul, always to hope; Adversities are born with greater Glory, than Deserted; for such are the Comforts of unhappy Virtues and Innocent Souls.

That Miracle of Valour, the then Dauphin of *France*, and after *Charles* the Seventh, when they told him of that Sentence which was extorted from the Parliament of *Paris* by the Two Kings, one of *France* his Father, the other of *England* and his Enemy, whereby he was declared uncapable of succeeding to the Crown of Lillies, he said undauntedly, *That he appealed*; his Friends wondring at his Speech, asked him whither; he answered again, *To the Greatness of my Heart, and the Point of my Sword*; and his Words were followed with answerable effects.

Brave Soul! whom the loss of a Crown could not dispirit.

Impavidum ferient ruinæ.

Suffering is the way to Preferment, and great Infelicities usher us into Glory, if by patience we can triumph over our Calamities.

Misfortunes are troublesom at first, but when there's no Remedy but Patience, Custom makes them easie to us, and Necessity gives us Courage.

It was a rare Temper of *Eumenes*, whose Courage no Adversity ever lessened, nor Prosperity his Circumspection; one Month in the School of Affliction, will teach you more Wisdom, than the grave Precepts of *Aristotle* in Seven Years; for you can never judge rightly of Human Affairs, unless you have first felt the Blows and Deceits of Fortune.

I am not (I bless my Stars) disturbed at any thing, neither doth Passion disquiet me: I hate nothing, except it be Hatred it self; and I am no more troubled for the want of any thing I have not, than I am because I am not the Sophy of *Persia*, or the Grand Seignior: He is a happy Man that can have what he will, and that I profess my self to be, because I will nothing but that I can have.

I am much delighted with the pleasant Humour of *Thrasalus*, and can, in my own conceit, make my self as Rich as the *Indies*.

I am a little World, and enjoy all things within my own Sphere: Honour and Riches, which others do aspire unto, I do now possess and enjoy them in my self: Health is the temperate Zone of my Life, and my Mind is the Third Region in me; there I have an Intellectual Globe, wherein all things subsist, and move according to my own Idea's.

The Stars, though Glorious and Splendid Bodies, yet I look upon them but as Spangles, which at beſt do but Embroider the outſide of that Canopy, whereupon I my ſelf am to tread.

Many times I raiſe my Spirits to ſo generous a Pitch, that I think Heaven it ſelf not too high for me: I can graſp in one Thought, all that Globe for which Ambitious Men fight.

I account nothing more Noble than my Soul, except the Almighty God, whoſe Off-ſpring it is; I never ſtain it with that Earth or Metal, which others are Ambitious to get; for my Soul doth ſhew by deſiring more, how unſatisfactory all extrinſick Objects are.

Doth any Man rob you of your Goods? conſider that God, by that Man, takes back what he hath only lent you; the thing you foreſaw is come to paſs; and what amazes you? That which hath happened out, it's but that which you have often ſeen and known.

All things by nature, in the Univerſe, are ſubject to Alteration and Change: How Ridiculous then is it, when any thing doth happen, to be diſturbed, or wonder, as if ſome ſtrange thing had happened?

I muſt own my ſelf as a part of the Univerſe, and therefore cannot be diſpleaſed with any thing that happens to my particular ſhare; for nothing which is good to the whole,

whole, can be hurtful to that which is part of it.

However, *Innocens sit Animus in irata fortuna*; for Virtuous Persons, like the Sun, appear greatest at their setting, and the Patient enduring of a necessary Evil, is next unto a voluntary Martyrdom.

Adversity overcome, is the highest Glory; and willingly undergone, the greatest Virtue; Sufferings are but the Tryal and Cupel of gallant Spirits.

That brave *Aristides* being sentenced to Banishment, said no more but this, *I wish my Country no more harm, than that they may never have any more need of* Aristides.

A brave Soul must not yield himself up to Crosses and Disasters, but make good his ground, and stand firm against any Accident that can befall him; for 'tis but the breaking of the first Shock, and we shall find the rest but Fancy and Opinion; and let him complain what he will, his impatience is the greater mischief of the Two.

If I must make choice either of continual Prosperity, or continual Adversity, I would choose the latter; for in Adversity no good Man can want Comfort, whereas in Prosperity most Men want Discretion.

Things below, as they merit not my Affection when I enjoy them, so they never vex or afflict me when I lose them.

I can call nothing my own, but my Sins.

Calamities

Calamities, if prosperously overcome, are like those Winds, which if they do not throw down, do advantage Trees, by shaking them to a greater fastness at the Root.

That which is future or past, cannot hurt you, but only that which is present; and cannot your Patience hold out one instant?

If you consider you are a Man, your Misfortune will not seem new unto you; if you reflect on the Infelicities which happen to others, your own will seem but light to you.

If thou art disquieted at any thing, consider with thy self, Is the thing of that worth, that for it I should so disturb my self, and lose my Peace and Tranquility?

Have you lost your Dignities? you have not lost them, but surrendred them; they are the Favours of Fortune, rarely the Characters of Merit; they have no Goodness in them, but what he stamps on them that doth enjoy them: If he be not good, they are not Dignities, but Indignities: It cannot be said that a Man lost his Dignities, but that they lost him that gave them that Denomination, and made them Dignities.

Consider things really as they are, and you can never be troubled for any of them: If you have a Glass, esteem it as a Glass, and that it may be broken, and you will never be angry when it's broken.

As

As there is no gain upon Earth, without ſome loſs; ſo there is no loſs without ſome gain; if thou haſt loſt thy Wealth, thou haſt loſt ſome trouble with it: Art thou degraded from thy Honour? thou art likewiſe free from the ſtroke of Envy; ſet the Allowance againſt the Loſs, and you ſhall find no great Loſs.

The World is a Sea, where ſome Men are wrecked; but all are toſſed with Winds, and ſubject to the agitation of the Waves; let it be your prudence to gain ſuch a ſafe Port, which may ſecure you from the one, and preſerve you from the other.

I Honour the Gallantry of *Camillus*, whom the Dictatorſhip did not elevate, nor Exile abate the Bravery of his Spirit.

I have many times obſerved, that the moſt Virtuous Perſons are not the greateſt Favourites of Fortune.

When Fortune is moſt Prodigal of her Favours, for the moſt part ſhe intends no long continuance; and Felicity that is grown old, draws near an end, and extream ill Fortune is not far from a Reverſe.

Etiam Mala Fortuna ſuas habet levitates.

And though you are fallen from your Princes Favour, yet you may be a *Rex Stoicus*, a King in your own Microcoſm; and he who knoweth how to rule that well, may deſpiſe a Crown: Thrones are but uneaſie

Seats,

Seats, and Crowns nothing but ſplendid Miſeries.

The change of your Fortune may diminiſh your Hopes, but it will encreaſe your quiet; you muſt underſtand that Favourites are but as Counters in the Hands of Great Perſons, raiſed and depreſſed in valuation at pleaſure; and like Dials, they are not look'd on, when the Sun of Majeſty is off of them.

There is no Conſtancy either in the Favour of Fortune, or in the Affection of Great Perſons, ſo that no Wiſe Man can truſt the one, or depend ſafely upon the other.

To be without an Eſtate, and not to want; to want, and not to deſire; to take the changes of the World, without any change in a Man's ſelf, are excellent Qualifications, of which you muſt ſtudy to be Maſter: You are a Ball; what is a Ball the better, if the Motion of it be upwards, or the worſe, if it be downwards, or if it chance to fall upon the Ground?

But whatſoever the Traverſes of Fortune are, let no Diſcontent ſurprize you; if the thing be within your Power, manage it to your Content; if not, it's weakneſs in you to be diſquieted.

Do your beſt, that the beſt may happen out; if that do not, yet think it beſt: However it will be Piety in you, to ſubmit to Divine Providence.

I always strike Sail to Divine Providence; such things as happen to me, and not by me, I adore, not censure: For there Gods Wisdom hath a greater store and share, where mine hath the less.

He is truly Wise, who can endure Evil, and enjoy Good.

An Humble Soul, like a white Sheet, must be prepared to receive that which the Hand of Heaven shall Imprint upon it.

Never Antedate your own Misfortune; for many times Men make themselves more Miserable than indeed they are; and the Apprehension of Infelicity doth more afflict them, than the Infelicity it self.

Amongst the various Accidents of Life, I lift up my Eyes to Heaven, when the Earth affords me no Relief; I have recourse to a higher and greater Nature, when I find the Frailty of my own.

All Afflictions and Calamities are to me welcome, for I never feel more the Divine Assistance and Comforts, than in my greatest Extremities; and because I am under the Protection of the Almighty, I take but little care of my self.

I never beg of God but general Blessings, because he, in his Divine Wisdom knows better what is good for me in particular, than I my self.

Discontent is the greatest Weakness of a Generous Soul; for many times it's so intent upon its Unhappiness, that it forgets its Remedies.

I

I would not have you disordered within you, when there are so many things out of order without you.

Hope will be your best Antidote against all Misfortune, and God's Omnipotency an excellent means to fix your Soul.

If you be not so happy as you desire, it's well you are not so miserable as you deserve; if things go not so well as you would they should have done, it's well they are not so ill as they might have been.

If you seriously consider, you have received more good than you have done, and done more evil than you have suffered.

Measure not Life by the Enjoyment of this World, but by the preparation it makes for a better, looking forward what you shall be, rather than backward what you have been; you need not fear Death, the last change, who hath been acquainted with a life so full of change; if you have lived well, you have lived long enough; so soon as Death enters upon the Stage, the Tragedy is done; believe me, he that anchoreth one Thought upon any thing on this side Heaven, will be sure to be a loser in the end.

There is nothing can render the Thoughts of this Life tolerable, but the expectation of another. I would not desire to live a Moment, if I thought I was not to live again.

My Life is full of Misery, and I have but a few Days to live: Happy Miseries that end

in

in Joy; Happy Joys that have no end; Happy end that ends in Eternity.

To serve God, and keep his Commandments, is the only Wisdom; and will at last when the account of the World shall be cast up, be found to be the best Preferment and highest Happiness: And so farewel, Remember your Mortality, and Eternal Life.

Sen-

Sententiæ Stellares:

OR,

MAXIMS of PRUDENCE

To be observed by

Artisans of State.

THAT Government is best tempered, where a few Drams of Fear are blended with the Peoples Love.

2. It's the Interest of Princes to make Acts of Grace, peculiarly their own; because they which have the Art to please the People, have commonly the power to raise them.

3. Multitude of Officers are dangerous to a Prince, and serve for nothing but to rifle his Purse; and the fuller they fill their Cof-

fers,

fers, the more facile is their Justification whe
queſtioned: When *Verres* was Pretor of S
cily, he had with wonderful Corruption pi
laged that Province; and at the ſame tim
the Pretor of *Sardinia*, being ſentenced fo
depeculating and robbing that Province, T
marchides Verres Correſpondent at *Rome*, wr
a Letter to him, giving him warning of it
But *Verres* in a Jolly Humour, anſwere
him, *That the Pretor of* Sardinia *was a Fo*
and had extorted no more from the Sard
nians *than would ſerve his own turn; but him*
ſelf had gathered up ſuch Rich Booties among
the Sicilians, *that the very Overplus there*
would dazle the Eyes of the Senate, and blin
them ſo, that they ſhould not ſee his Faults
Hence we may conclude, that Juſt Me
muſt be Guilty, becauſe they were Fool
and others ſhall be Innocent, becauſe the
were Knaves.

4. Religion is the only Orb which dot
influence Mens Minds; and except th
Prince be powerful over their Religion
(which is the Bond of their Affection) h
will have but a weak Dominion over thei
Perſons.

5. A Prince that runs on any Deſign, co
trary to the general Humour and Spirit o
the People, may indeed make his Miniſter
great Subjects, but they can never make hi
a great Prince: Whereas a Prince that dot
act with the Hearts and Intereſt of his Peo
ple, can never fail of making what Figur

he pleaſes in the World, nor of being ſafe and eaſie at home.

6. That Prince which raiſes an Army to effect any thing againſt the Bent and Inclination of his Subjects, is like him that raiſed an Army to keep out the Plague, when the very Army did infect.

7. Sects in their firſt riſe are to be nipped; but being over-grown, it's Wiſdom not to oppoſe them with too ſtrong Hand, leſt in ſuppreſſing one, there ariſe many: A ſoft Current is ſoon ſtopped, but a ſtrong Stream reſiſted, breaks into many, or overwhelms all.

8. He who putteth off his Hat to the People, gives his Head to the Prince; for the immoderate Favour of the Multitude, as it can do a Man no good, ſo it will undo ſo many as ſhall truſt to it: It was ſaid of the Earl of *Eſſex*, that he was grown ſo popular, that he was too dangerous for the times, and the times for him.

9. If any Perſon begins to be aſpiring, it's Prudence in the Prince to deal with him as the Birds did, who beat the Cuckow, for fear he ſhould become a Hawk.

10. It may ſometime be the Intereſt of a Prince, not only to remove Grievances by doing what is deſired, but even Jealouſies by doing ſomething which is not expected; for when a Prince does more than his People look for, he gives them reaſon to believe that he is not ſorry for doing that they deſired.

11. Tranſ-

11. Transcendent Services and too great Benefits from Subjects to Kings, are of dangerous Consequence; when they make the Mind more capable of Merit than Duty.

12. A Parliament is the truest Glass, wherein a Prince may discern his Peoples Love and his own Happiness.

13. Too great Severity in the Laws, seldom does good; for many times the common Guilt makes the Penalties impracticable.

14. If Affection lead you to Court, take care that Interest keep you there; for when it's once past Noon with a Favourite, it's presently Night with him; the good Fortune of the Court hath few sure Friends, but the ill Fortune of it none.

15. Kings cannot meet without great State, and they seldom part without much Envy, who never are farther asunder than when they meet.

16. All States stand more by Fame than Force; it's most safe neither to discover weakness, nor hazard Loss by attempt.

17. What is the great humour and bent of a Nation, ought ever to be much considered by a State, which can hardly miscarry in the pursuit of it.

18. Two things break Treaties; Jealousies when Princes are successful, and Fear when they are unfortunte.

19. Rigor in matter of Religion, seldom makes ill Christians better, but many times makes them subtle and reserved Hypocrites.

20. Mony

20. Mony is the Sinews of War, and the Object of Mens Affections; that Prince who is rich in Treasure, becomes puissant in the one; and absolute Master of the other.

21. There are some Evils in a State that cannot be conveniently remedied; the Maladies of States are incurable when they are inveterate; and a Cacochimical and ill-affected Body is better let alone in Repose, than to have the Humours stirred by Physick that cannot carry them off.

22. A Princes Fortune, and a Favourites faith end together.

23. Polity at Home, and Intelligence abroad, are the Two Poles upon which every well-governed State turns.

24. A Prince ought more to fear those which he hath advanced, than those he hath oppressed; for the one hath the means to do mischief, but the other hath not the power.

25. A wise Prince doth strike his Enemies more smartly with the Head than with the Hand, and is as much to be feared for his Prudence as for his Valour.

26. In civil Tumults an advised Patience and an Opportunity well taken, are the only Weapons of Advantage.

27. It's Wisdom in a Prince to shew himself Absolute in his Authority first, and then Indulgent in his Nature.

When *Antigonus* was asked, Why in his old Age his Government was so mild and

eaſie: *Formerly* (ſaid he) *I ſought for Power, but now for Glory and good Will.*

28. Taxes and Impoſitions ought to be in a State, as Sails in a Ship, not to charge and overlade it, but to conduct and aſſure it.

When *Antigonus* exacted Mony ſeverely, one told him, *Alexander* did not do ſo: *It may be ſo* (ſaid he) Alexander *reaped* Aſia, *and I do but Glean after him.*

29. When a Prince ſeeks the love of his Subjects, he ſhall find in them enough of Fear: But when he ſeeks their Fear, he loſes their Love.

30. It's not ſafe for a Prince to nominate his Succeſſor, that is, to diſrobe himſelf before he is ready to Sleep; and when he hath named him, his Teſtament is made; neither can he live after that in any Security: The Succeſſor takes off the Peoples Eyes from the preſent Sovereign: The Son of *Dionyſius* the Elder, asked his Father, *Whom he would make his Succeſſor in the Government? Dionyſius* asked his Son when he knew him guilty of ſuch a Crime; and if he would have him make his Grave before he was dead?

31. When a Prince hath by his Arms Conquered a Country, it's Prudence in him to carry himſelf graciouſly towards the Conquered, and to give the Noble-men great Titles of Honour, but little Power; to adminiſter Juſtice to the People in general, and to have a ſpecial care of laying too great

Taxes

Taxes for fear of a Revolt: These Politicks were unhappily observed by *Charles* VIII. after he had *Naples*, which was a cause of its Revolt: After *Philip* had Conquered *Greece*, some advised him to place Garrisons in the Cities: *No*, said he, *I had rather be called Merciful a great while, than Lord a little while.*

32. Reformation is sooner effected *Per Gladium oris*, than *Per os Gladii*, and Force doth rather fortifie than change the Resolution of Man in matters of Religion: Therefore nothing ought to be done violently in Reformation, the strings must be wound up gently; the Musick sounds a great deal sweeter when they are looser, than when they are higher wound.

33. That Prince who will keep his Crown on his Head, must be sure to keep his Sword by his side.

34. Denial from Princes must be supplied with gracious usage, that, though they cure not the Sore, yet they may abate the sense of it; but best it is that all Favours come directly from themselves, Denials and things of bitterness from their Ministers: Therefore if a Prince resolve not to answer a Request, the least offensive way is, not to use direct Denial, but by Delays prolong the time, and so in place of effect, afford good Expectation: *Henry* the IV. of *France* was so Courteous, that when he would not answer a Petitioner, he always so obliged him

with ſome good Word, that he went away ſatisfied.

35. The more a Prince weakneth himſelf by giving, the poorer he is of Friends.

36. Equal Authority with the ſame power, is ever fatal to all great Actions; and therefore one Wiſe General, having but a Thouſand Men, is more to be feared, than Twenty of equal Authority; for they are commonly of divers Humours, and judging diverſly, do rarely what is to be done, and loſe time before Reſolutions can be taken.

37. Reward and Puniſhment juſtly laid, do ballance Government; but it much concerns a Prince, the Hand to be equal that holds the Scale; therefore if any Subject doth deſerve never ſo highly of his Prince, if he becomes afterwards a Malefactor, he muſt be made an Example of Juſtice, without regard of his former Merit. *Manilius Capitolinus*, though by Valour he had delivered the Capitol of *Rome* from the French, who beleagured it, yet afterwards growing Seditious, was thrown down from the Capitol, which by his great Renown he had formerly delivered.

38. That Prince which ſcrews up the Pins of Power too high, will break the Strings of the Commonwealth. Wiſe Princes make uſe of their Prerogative, as God Almighty doth of his Omnipotency, upon extraordinary Occaſions.

39. The

39. The Prince is the Pilot of the Commonwealth, the Laws are the Compaſs.

40. Reverſionary Grants of Places of Profit and Honour by Princes, are the bane and ruin of Induſtry; but Acts of Grace and Bounty, are the Golden Spurs to Virtuous and Generous Spirits.

41. In holy things, he that ſtrikes upon the Anvil of his own Brain, is in danger to have the Sparks fly in his own Face.

42. A Kingdom is like a Ship at Sea, whoſe Ballaſt ſhould be the Princes Coffers, which if they be light and empty, ſhe doth nought but tumble up and down, nor can be made to run a direct and ſteady courſe; therefore its the intereſt of Princes to have a good Treaſure againſt all Extremities; for empty Coffers give an ill ſound.

43. That Prince, who, upon every Commotion of the Subject, ruſheth preſently into open War, is like him, who ſets his own Houſe on Fire to roaſt his Eggs.

44. That State which goeth out of the Liſts of Mediocrity, paſſeth alſo the limits of ſafety: While *Sparta* kept her ſelf within thoſe Boundaries that *Lycurgus* preſented unto her, ſhe was both ſafe and flouriſhing; but attempting to enlarge her Territories by new Acqueſts of other Cities in *Greece* and *Aſia*, ſhe every Day declined.

45. Rather than the leaſt diſhonour ſhould fall upon the State, it's Prudence ſometimes to preſerve the Honour of the Publick, to

caſt the Male Adminiſtration upon ſome Favourite or Counſellor, and offer him a ſacrifice to Juſtice.

46. *Charles* the Fifth, laid the loſs and diſhonour he received in the Invaſion of *France*, by way of *Provence*, to *Anthony de Leva*; the Spaniards to cover the Diſhonour they received in their Attempt againſt *England* in Eighty Eight, caſt it upon the Duke of *Parma*, in his not joining with them in convenient time; ſo did *Charles* the Sixth of *France*, upon the Duke of *Berry*, in his Deſign of invading *England*, as many Wiſe Princes and States had formerly done.

47. Reputation Abroad, and Reverence at Home, are the Pillars of Safety and Sovereignty.

48. Frames of Polity, as well as Works of Nature, are beſt preſerved from the ſame grounds they were firſt founded on.

49. The Miniſters of Princes muſt be *pares negotiis*, fit for their Buſineſs, and not *ſupra*, above it, or too able for it; for another Mans too much ſufficiency (as they think) is a diminution of their reſpectiveneſs, and therefore dangerous.

50. Taxes, which the Sovereign levies from the Subject, are as Vapors which the Sun exhales from the Earth, and doth return them again in Fruitful Showers.

51. Too great a City in a Nation, is like a bad Spleen in a Body natural, which ſwells ſo big, as makes all other parts of the Body lean;

lean; therefore ſome ſober Perſons have conceived, that it's more prudence to have Three Cities of equal power, that in caſe one ſhould Rebel, the other Two might ballance or give Law to the Third. A great City is the fitteſt Engine to turn an Old Monarchy, into a New Commonwealth.

52. That State which doth not ſubſiſt in Fidelity, can never continue long in Potency.

53. Wiſe Princes muſt ſometimes deal with mutinous Subjects, as the Sun did to take away the Paſſengers Cloak, not as the ruffling Winds, to blow him down.

54. There is nothing which doth more impoveriſh a Prince, than Impreſts of Mony at great Uſance; for thereby a Prince is brought to one of theſe Two Extremities, either to overthrow his Demeſnes and Finances, whereof the French Kings are Examples; or elſe to turn Bankrupt, and pay none, as King *Philip* of *Spain* hath done to the Merchants of *Genoa*, *Florence*, *Ausburg*, and almoſt to all the Banks in Chriſtendom.

55. A Deſtructive Peace, and an unſucceſsful War, are both fatal in the iſſue.

56. Intereſt is the Compaſs by which all States muſt ſteer their Courſe; therefore a wiſe State will always be found in its intereſt.

57. A Prince is never feared Abroad, or honoured at Home, that hath not levied an

Army, or at leaſt made all the Preparations requiſite to carry on a War.

58. The Sword is the laſt Reaſon of Kings; and if not the beſt, yet certainly the beſt able to defend them.

59. When any Miſchief grows in a State, and becomes Formidable, it's many times more Prudence to temporize with it, than by Force to attempt the Redreſs of it; for they who go about to quench it, kindle it the more, and ſuddenly pluck down that Miſchief upon their Heads, which was then but feared from them, by courting or diſſembling the Miſchief; if it doth not remove the Evil, at leaſt it's put off for a longer time.

60. *Charles* the Fifth (even he who was Sirnamed the Wiſe,) of *France*, at ſuch time as he was Regent in *France*, his Father at that time being a Priſoner in *England*, by evil Counſel of ſome, being ignorant in Matters of State, at once ſuſpended all the Officers of *France*, of whom he ſuppreſſed the greateſt part, appointing Fifty Commiſſioners for the hearing ſuch Accuſations as ſhould be laid againſt them for Extortion and Bribery by them committed; whereupon all *France* was in ſuch a Tumult (by reaſon of the great number of ſuch as were Male-contents,) as that ſhortly after, for Remedy thereof, he, by Decree in the high Court of Parliament in *Paris*, was forced to abrogate the former Law.

61. It's

61. It's a noble Ambition, and abſolutely neceſſary for a Prince to believe none of his Subjects more Wiſe than himſelf, nor more fit to govern; when he hath not this good Opinion of himſelf, he ſuffers himſelf to be governed by others, whom he believes more fit than himſelf, and by this means falls into many Infelicities. This was the unhappineſs of *Philip* the Third of *Spain*, though a Prince of Eminent Parts, yet ſuffering himſelf to be Governed by the Duke of *Lerma*, he became of ſo little eſteem with the People, and had no ways to free himſelf from thoſe Indignities which were caſt upon him, but by becoming a Church-man and a Cardinal.

62. A Wiſe Prince, when he is obliged to make War, ought to make it powerfully and ſhort, and at firſt to aſtoniſh his Enemies with formidable Preparations, becauſe by this means it turns to good Husbandry, and the Conqueſts made through fear of Arms, reacheth farther than thoſe made by the Arms themſelves.

63. Puniſhment and Reward are the Two Pillars whereon all Kingdoms are built; the former ſerves for reſtraining of vile Spirits; the latter for the encouragement of the Generous; the one ſerves inſtead of a Bridle, the other of a Spur.

64. The love of the Subject, is the moſt ſure Baſis of the Prince's Greatneſs; Princes are more ſecure, and better defended by the love of the People, than by many Troops

and Legions; every Wise Prince must suppose that Times of Trouble may come, and then will he necessitated to use the Service of Men diversly qualified; therefore his Care and Study must be in the mean time, so to entertain them, that when those Storms arise, he may rest assured to command them; for whosoever perswades himself by present benefits to gain the good will of Men, when Perils are at hand, shall be deceived.

65. It's not safe for a Prince to commit his Secrets to his greatest Favourite; for if he that is concerned will give, the Prince is certainly betrayed.

66. It concerns a Prince to contain his best Friends within a moderate and convenient Greatness, as to weaken and depress his greatest Enemies.

67. No Wise State will ever begin a War, unless it be upon Designs of Conquest, or necessity of Defence; for all other ways serve only to exhaust Forces and Treasure; and end in untoward Peaces, patched up out of weakness and wearinesses of the Parties.

68. Nothing doth so much conduce to the safety of a State, as to place the supream Power in one; for Commands depending upon divers Votes, beget Destruction and Ruin; and as this course prevents War, so it best conserves Peace.

69. Foreign Succors are most dangerous, and therefore it must be the darren resort

of every wise State; for they are seldom gotten out but by the undoing that State which received them, or else, as most commonly it happens out, they make themselves Masters of it.

70. Those People which by Arms do endeavour to deliver themselves from Oppression, do many times change the Tyrant, but not the Tyranny; and after a Rebellion is suppressed, the King is more King, and the Subjects more subject.

71. It's easier to make Subjects, than to keep them; Men may submit to the force of Arms, but they never obey but a Just Power.

72. None are more apt to attempt upon the Peoples Liberties, than such who are Vitious and Debauched; for they commonly think Principality but a Security of great Crimes: Yet none are less able to compass their Designs; for he that will dare to attempt that which no Honest Man will, must be able to do such things, which none but a Prudent and Stout Man can perform.

73. The chief Wisdom and Happiness of a Prince, is to know well to enjoy the Sovereignty of his Power, with the Liberty of his Subjects; Love, Fear and Reverence, are the Three Ligaments which tye the Hearts of the Subjects to their Sovereign: Let the Prince have the first in height, the second in good measure, and of the last so much as he can.

75. That

74. That State which doth affect Grandeur, or the preſervation of its Intereſt, muſt be bold and daring; in the mean there is no ſafety; and thoſe Attempts which begin with Danger, for the moſt part are Crowned with Glory, and end in Honour.

75. That State which will preſerve it ſelf in Puiſſance, muſt prevent Diviſions, to which States are ſubject; and where People are Factious and apt to Diviſions, it's prudence to ſoften them with Pleaſures; for where they are Subtile and Proud, they muſt be made Voluptuous; ſo their Will and Malice will hurt the leſs: It's ſome Security that a Faction is debauched; for it's not ſafe to ſuffer Sober Men to come to undo the Commonwealth; as in a Tempeſt, each Wave ſtriving to be higheſt, rides upon the neck of that which haſted to the Shore before it, and is it ſelf ſuppreſſed by a following: So it happens in a Civil Tempeſt of the Commonwealth; each Party ſtrives to ſuppreſs the other, till a Third, undiſcerned, aſſaults and ſuppreſſes the Conqueror.

76. When a Nation is at War within it ſelf, it's not ſafe for any State or Prince to attempt the Invaſion of it, for it will certainly re-unite them.

77. When a State is jealous of the Obedience and Loyalty of the Metropolis, or chief City in its Dominions, the only means is to borrow great Sums of Mony of them, for by that means they will not eaſily break out into any Action or Rebellious Attempts,

for

for fear of loſing their Mony. *Edward* the Second of *England*, being deprived by his own Subjects of his Royal Diadem, had never been reſtored, if he had not been indebted to the Citizens of *London*, who, upon his coming up to *London*, purchaſed him the favour and friendſhip of the greateſt part of the City, of which being Maſter, his Power encreaſed, and thereby became ſo ſtrong, that he ſubdued moſt of his Enemies, and thereby recovered his Kingdom. *Eumenes* underſtanding that divers Noblemen ſought occaſions to kill him; to prevent their malice againſt him, pretended that he had need of great Sums of Mony, which he borrowed of them who hated him moſt, to the end they might give over the ſeeking of his Death, whereby they were aſſured to loſe all their Mony.

78. He who groweth great on the ſudden, ſeldom governeth himſelf in the Change: Extraordinary Favour to Men of weak or bad Deſerts, doth breed Inſolency in them, and Diſcontentments in others; Two dangerous Humours in a State.

79. Great Perſons muſt not at all be touched, but if they be, they muſt be made ſure from taking Revenge; and there is nothing more dangerous, than to bring a great Courage to the place of Execution, and then grant him his Pardon; for he will always remember the Affront, and forget the Pardon.

80. The

80. The queſtioning of great Perſons produces as much Terror (though it argues not ſo much Rigor) as the puniſhment; extremity of Law muſt be uſed towards ſome few, to ſettle quietneſs in the whole, and it's as it were a particular Blood-letting for the general Health.

81. Fools are ruled by their Humour, but Wiſe Men by their Intereſt.

82. A Prince of meam Force ought not in any wiſe to adventure his Eſtate upon one Days Fight; for if he be Victorious, he gaineth nothing but Glory, but if he loſeth, he is utterly undone.

83. It's the Intereſt of Princes, that their Servants Fortune ſhould be above Temptations; for many times new Officers to Princes, are like freſh Flies, bite deeper than thoſe which were chaſed away before them.

84. A Wiſe Prince ought to ground upon that which is of himſelf, and not upon that which is of another; for Government is ſet up in the World, rather to truſt its own Power, than to ſtand upon others Courteſies.

85. A good Magiſtrate muſt be like the Statue of *Apollo*, who had a Launce in one Hand, and a Harp in the other: That is, Reſolution to aw on the one ſide, and Sweetneſs to oblige on the other.

86. A Prince hath more reaſon to fear Mony that is ſpent, than that which is hoarded up; becauſe it's eaſier for Subjects to oppoſe a Prince by Popularity than by Arms.

87. Our-

87. Outward eſteem to a great Perſon, is as Skin to Fruit, which though a thin Cover, yet preſerves it.

88. Though one be raiſed by the Vulgar, yet it's not ſafe to build upon them; nothing is more unſtable than greatneſs, founded only upon anothers Pleaſure; nor are the favours of any more uncertain than thoſe of the Vulgar.

89. Love preſerves the Empire, which Power ſets up.

90. The diſeſteem of Religious Ceremonies, argues the decay of the Civil Government. Pious Princes have firſt kept their People Religious, and thereby made them Virtuous and United.

91. Hereſies and Errors in the Church, are rather to be ſuppreſſed by Diſcipline, than increaſed by Diſputations; for in many Caſes it's Impiety to Doubt, and Blaſphemy to Diſpute.

92. Schiſmaticks are like a Top, if you ſcourge them, you keep them up; but if you neglect them, they will go down alone.

93. Revolutions of Government, and the ſucceſſive Inundations of ſeveral Factions, like the over-flowing *Nilus*, continually leave many Seeds and Spawns of Monſters, which may eaſily be formed to any Deſign.

94. The Love and Hate of the People are equally dangerous.

95. Religion is the foundation of Society, when that is once ſhaken by Contempt, the whole Fabrick cannot be ſtable nor laſting.

96. Great

96. Great Men are the first that find their own Grief, and the last that find their own Faults.

97. Emulation amongst Favourites, is the Security of Princes.

98. The Two main Principles which guide Humane Nature, are Conscience and Law; by the former we are obliged in reference to another World; by the latter in reference to this.

99. Two things break Treaties; Jealousie, when Princes are successful; Fear, when they are unfortunate.

100. Inconveniences which happen to Government, are sudden and unlooked for; therefore a Prince must be provided, *In omnem Eventum.*

101. It's safer for a State by Death to extinguish the Power; or by Pardon to alter the Will of great Offenders, than to put them to Exile or Abjuration. Therefore *Henry* the Fourth of *France*, being advised to Banish Marshal *Byron*, he said, *That a burning Firebrand casts more Flame and Smoak out of a Chimney than within it.*

102. In Treaties Faith will fail as long as Interest lives; and Interest will be found as long as Princes Reign.

103. In Commonwealths with the Metropolis all is Conquered, because the Seat of Liberty and Empire being overthrown, the Union is lost, of which the Government is formed.

104. The

104. The Proroguing and Diſſolving of Parliaments, is like the Diſtilling of hot Waters, the oftner they are drawn off, the higher and ſtronger they are.

105. Bold Outrages are to be feared at the firſt Heat; when they have taken time, they abate of themſelves, and as the Factions grow ſtale, they utterly fall.

106. The State of a Prince is never eſtabliſhed with Cruelty, or confirmed by Craft.

107. It's more Prudence in a Prince to cut off or pardon, than diſtreſs any Man; for the Diſtreſſed Man is ever before Peoples Eyes to move or exaſperate them; the Dead and Pardoned are forgotten.

108. To lye ſtill in times of Danger, is Calmneſs of Mind, not Magnanimity; when to think well, is only to dream well.

109. There is no dividing of a Faction by particular Obligations, when it's general; for you no ſooner take off one, but they ſet up another to guide them.

110. It's no Prudence in a Prince to take off the Factious by Rewards, for it will animate others to be ſo, when they find ſuch Encouragements for being troubleſome.

111. Many times the way for a Prince to preſerve his Power, is not to keep it; the People of *England*, like Wantons, not knowing what to do with it, have contended with ſome Princes, as *Henry* the Third, King *John*, *Edward* the Second, for that Power which they have thrown into the Arms of others, as Queen *Elizabeth*.

112. Fa-

112. Favourites are Court-Dials, whereon all look when Majesty shines on them, and none when it's Night with them.

113. Kings may Marry, but Kingdoms never Marry; so that by Marriage there is no permanent Interest gained.

114. All power is but comparative; no Kingdom can take a just measure of its Safety, by its own Riches or Strength at Home, without casting up at the same time what Invasions may be feared, and what Defences and Aids may be had from Allies Abroad.

115. Anarchy, or popular Tumults, have worse Effects upon common Safety, than the rankest Tyranny; for it's easier to please the Humour, and either appease or resist the Fury of one single Person, than of a Multitude; take each of them in their Extreams, the Rage of a Tyrant, may be like that of Fire, which consumes what it reaches but by degrees, and devours one House after another; whereas the Rage of People, is like that of the Sea, which once breaking bounds, overflows a Country with that suddenness and violence, as leaves no hopes either of flying or resisting, till, with the change of Tides and Winds, it returns of it self.

116. A Prince in Wisdom ought to make choice of such Persons to be his Officers, as are Rich and Knowing, for being Rich, they will not abuse the Prince themselves, and being Knowing, will not suffer others to do it.

117. In

117. In Extremity, the help of Foreigners is not to be condemned, but it's a Remedy leaſt to be truſted, and laſt to be tried.

118. In popular Tumults, many times nothing is more ſafe than Speed, and greater Advantages accrew by Expedition than Delays; for while ſome are in fear, ſome in doubt, others Ignorant, all may be reduced to the limits of Obedience; and Fury, when the firſt blaſt is ſpent, turns commonly to Fear; and thoſe Perſons which are the Heads of Rebellion, whom the People honour and admire at firſt, are at laſt plentifully re-paid with Scorn and Contempt.

119. In popular Tumults, it's ſafer for a Prince with ſome yielding to condeſcend to Peace, than by ſtanding upon high points of Honour, to hazard the iſſue of a Battle, wherein the Prince cannot win without weakning, nor loſe without danger of his undoing: *Lewis* the Thirteenth of *France*, was a ſad inſtance hereof.

120. The Riches of the People, are the Princes Safety, but their Poverty his Calamity; for they being Rich, will not eaſily attempt againſt the Government, for fear of loſs; whereas being Poor and Beggarly, will upon every Diſcontent, be apt to break out into Action; for ſuch will think, being Poor, that they cannot be worſe, but by bold Attempts, they may be better.

121. In a popular Tumult and Rebellion, the beſt way is, firſt to cut off all their Proviſions, and then ſecondly, to ſow Sedition amongſt

amongſt them, while the Prince may gain time, by pretended Treaties, to be even with them, drawing off the moſt Eminent of the Faction, and confounding the reſt.

122. Minions and Favourites of Princes, after the Deceaſe of the Prince their Patron, uſually come into diſfavour with the ſucceeding Prince: *Oliver de Danne*, *Daniel* and *Doyat*, Servants to *Lewis* the XI. Two of them were hanged, *Doyat* loſt his Ears, and was whip'd up and down the Streets: And we know the Fate of *Empſon* and *Dudley*, who were ſo great Favourites to *Henry* the Seventh.

123. In the Infamy of a Commonwealth, Merchandiſe is of advantage; but growing great, it's many times dangerous; for it introduces Luxury, if not reſtrain'd by Sumuary Laws.

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